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MEMOIR OF THE LATE REV. T. N. TOLLER.

(*Concluded from p. 567.*)

IN the anticipation of death, the prospects of Mr. Toller were brightened, and his hopes supported, by the doctrine of the atonement, and by simple dependence on a Redeemer, "able to save to the uttermost all who come unto God by him." He has more than once been heard to say, while the tear of humble and solemn feeling was filling his eye, or stealing down his cheek :—"to have been acceptable, and in some degree useful, in the church of God, is certainly a great blessing, and demands lively gratitude. But what, in the prospect of death, are our services? Merit is entirely out of the question. When compared with our privileges, our obligations, our duty, with the perfect law of God, with the majesty of the Being whom we serve, our best works are so poor, so defective, so deteriorated, and defiled by a mixture of motives, that to trust on them in the sight of God, would be the extravagance of folly. I find I must go to God, as a sinner depending simply on his mercy, through the atonement of the blessed Redeemer." It is asserted, by some who had the best opportunities of knowing, that, as he advanced in years, his attachment to the doctrine of the atonement evidently increased, his preaching became more evangelical, and he led his people more directly to the foot of the cross. Towards the close of the year 1820, one of the attacks of his disorder left him so weak, and shattered

in his constitution, as to convince him, that he never would be able to resume fully his stated labours, and, in a very affectionate way, he communicated his conviction to his people. They immediately thought of procuring him an assistant, and most naturally directed their attention to their beloved pastor's son, who had for some time been supplying a congregation at Wem, in Shropshire. He was then chosen as the assistant, and eventually as the successor of his venerable father.

Mr. T. so far recovered from the attack, which has just been noticed, as to be able to officiate once on the Sabbath. On October 25, he preached in the morning with all his usual animation and feeling. At the close of his sermon, he remarked, that his subject afforded rich encouragement to the widow and the fatherless, to put their trust in God, and concluded that which proved to be his last public address, with these words:

"To thee an infant care we leave,
Thou may their father's God receive;
That ages yet unborn may raise
Successive hymns of humble praise."

He spent the evening of that day surrounded by his friends, and in conversation with his family, in a strain of cheerful piety. On the morning of Monday, the 26th, after a sound, refreshing sleep, he arose as well as usual. About noon, a very few minutes after he had left the parlour, he was found in a fit of apoplexy, or something

which very much resembled one. Several medical men were immediately procured, but life was extinct: his spirit had taken its final leave of the body, till the morning of the resurrection. Thus was he heard in that which he feared, and entirely delivered from that of which he had at times felt considerable dread. He was not required to bear acute suffering, or lingering disease, rendering him a "burden both to himself and his friends." One day he was engaged in preaching the unsearchable riches of Christ on earth; the next in beholding his glories in heaven. He did not "languish into life," he was ushered into it in a moment. He was not obliged to traverse the valley of the shadow of death; he was, in an instant, transported across it. Hardly could he glance at its gloomy shades, before his attention was arrested by the light and the glories of heaven. Death was obliged by its illustrious conqueror, by him who will one day swallow it up in victory, to lay aside all its terrors, to conceal its immediate approach, and, without exciting so much alarm and perturbation, as would have been caused by a chariot of fire, to translate him at once into the celestial world. It is more than probable, that he felt absolutely nothing of the pain of dying. Once, after recovering from a fit similar to that which put an end to his life, he said to Mrs. Toller, "Well, if I had died, death would have been nothing. I should have felt no pain. I should never have known any thing till I was in heaven. Death would have been a translation." These words may well be considered a description of what death was to him when it actually arrived.

Mr. Toller was twice married. His first wife was Elizabeth, the eldest daughter of Mr. Wm. Gale, of Cransley, near Kettering. By her he had two children, John,

who died when he was a few months old, and Thomas, who now succeeds him with the most pleasing prospects of success and usefulness. Soon after the birth of Thomas, Mrs. Toller's health began to decline, and the symptoms of consumption soon presented themselves. After lingering under this cruel and insidious disorder for some time, during which she manifested entire resignation to the divine will, Mr. Toller was by her death deprived of a pious, affectionate, and amiable partner, one who had been truly a "help meet for him." He continued a widower for several years; after which he married Elizabeth, the eldest daughter of Mr. William Wilkinson, of Northampton. By her he had five sons, Richard, William, Joseph, Henry, and George, all of whom, with their mother, survive him; and survive, we hope, to experience abundantly the faithfulness and kindness of him, who has said, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."

The limits of a memoir, and the length to which this has already been protracted, will not admit, after what has been advanced, of more than a meagre outline of his character. He possessed a considerable degree of what is called originality, both in his intellectual powers, and in his manner; and this was one principal cause of his popularity as a preacher. His mental abilities, and his talents for public speaking, were doubtless of a superior order. He was not, indeed, a finished orator. Elegance of manner, and beauty of expression, had evidently occupied little of his attention. The polishing of periods, and the smoothing and rounding of sentences, consumed none of his time. Studied attitude, and theatrical postures, were considered as unworthy of his regard. All his action in speaking was produced by his

earnestness, by the interest which he felt in his subject; and, perhaps, this is nearly all that piety and correct taste, if they alone were consulted, would allow to any preacher. It deserves consideration, whether after all that Cicero has said, it is not all that reason, nature, and correct taste would dictate to any public speaker. Though it was commonly said, that his sermons were not distinguished for their depth or copiousness, yet they exhibited evident proofs of his having thought patiently, clearly, and accurately, on the various subjects he undertook to discuss. He appeared to be well aware of their various connexions, and different bearings; and, if he did not so frequently, as some others do, state and illustrate some of the most mysterious doctrines of the Bible, it was not because he did not well understand, or firmly believe them, but because he saw so much of their depth and difficulty, and felt so deeply the inability of man to do them justice.

As a man and a Christian, he was eminent for prudence, generosity, and humility; for an ardent love of peace, for kindness, benevolence, and piety.

For prudence. Perhaps there scarcely ever was a man, who was obliged, in fewer instances, to retrace his steps, to relinquish his plans, or to repent of imprudent words and actions. Never had his friends to labour and toil, to vindicate his character. Never did the rashness or folly of their minister involve them in difficulties, or give them any uneasiness. This being the case, it may easily be conceived, that he was esteemed as a counsellor, and that his advice was often found highly useful. "Mr. Toller will soon unravel it, and put it all right," was language which, it is said, was not unfrequently used by some of his people, when any difficulties occurred in the affairs of the congregation.

The impression which prudence like his makes on the mind, when beheld in the character of a minister, must be highly salutary. It will, in some degree, facilitate the communication of religious instruction. A high opinion of a preacher's general wisdom, will, doubtless, induce his hearers to attach greater importance than they would otherwise do, to what he delivers from the pulpit.

For generosity. On this we need not dwell: after what has been already stated, it will readily be granted, that he was of a generous and noble disposition, that he was far above every thing mean or base.

For humility. Though considerably distinguished by his talents, though the most popular minister of the neighbourhood in which he lived, he perhaps never discovered, in a single instance, any elation of mind on account of his popularity, or of the respect and deference which were paid him. He never acted the *great man*, (he was too great in reality to do this,) never aimed at any superiority over his brethren, never frowned, or stormed, or took offence, if others did not bow to his opinion at the meetings of the association of which he was a member; though he displayed all the manly independence which belonged to his character, yet he did it without any parade or ostentation, without ever aspiring to be a lord over his brethren. On the contrary, he was always, on these occasions, as modest and unassuming as a child.

For an ardent love of peace. His love of peace was far from being merely professional, such as is to be found in the greatest troublemakers of society, even amongst "the people who delight in war," and throw, as far as their influence extends, the whole world into confusion; but it evidently pervaded his whole soul, and was one of the ruling principles of his conduct. All who

knew him would readily believe his assertion, when he declared, as he did on a certain occasion, "There is nothing, with the exception of the interest of truth and piety, which I would not sacrifice for peace."

For kindness and benevolence. It has, indeed, been asserted by some of those who well knew him, that his natural temper was austere and rugged. But if this was the case, he only reflected the greater honour on that divine grace which made him what he was; for never, as far as the writer of this had an opportunity of observing, did he manifest any austerity or harshness in his conduct, or in his relations of husband, or father, or friend. On the contrary, in all these he was kind and amiable. His benevolence, according to his ability, extended to the poor in more substantial forms than saying, "Be ye filled and be clothed."

For piety, none could doubt of this, who heard his highly devotional prayers, and connected them with his general conduct.

As a preacher, he was remarkable for perspicuity, ingenuity, and earnestness. He was much more solicitous to be plain, than to be profound or eloquent; to bring home, as he himself expressed it, the truths of the Gospel to the understandings and consciences of his hearers, than to state them in smooth and polished periods, or to adorn them with the flowers of rhetoric. His aim evidently was to state solid good ideas in perspicuous forcible expressions; and he was far from aiming at this in vain. The encomium which, it is said, an eloquent orator of the present day, passed on his preaching, was not without foundation: "He may be understood by a child, and an angel will hear him with delight." Perhaps, during the forty-six years of his public ministry, he uttered very few sentences which the poorest of his congregation did not

understand. He always seemed to be perfectly master of every idea which he undertook to state to others, to have viewed it on every side, and to have felt its weight and importance. He ever appeared to state, with the greatest ease, all that he intended to say, and all that was necessary for the illustration of his subject.

His preaching was also characterised by ingenuity. His views of his text, his plans and illustrations, were often original. This was one cause of his popularity; some have, indeed, attributed it entirely to his manner; but a volume of his sermons, which, it is said, will be published, will, there is little doubt, prove that this was not the case; and, in confirmation of the opinion which has here been advanced, we may give, in a future number, some specimens by which our readers may judge for themselves.*

Though he generally read his discourses, and was not remarkable for either vehemence of manner or expression, yet few persons exerted themselves more in preaching than he did; none knew better how to concentrate all the powers of their mind in delivering a sermon, or how to throw, as it were, all their energy into every sentence, sometimes into almost every word, than he did. Perhaps no one ever uttered fewer superfluous words from the pulpit. He made every one tell. If his sermons were not so much distinguished for comprehensiveness, for rich-

* His preaching was evangelical; though, as has been already noticed, he did not dwell so much as some do on mysterious doctrines, and, though he did not so explicitly state some of the peculiar doctrines of the Gospel, as several of his friends wished, yet he plainly, constantly, preached salvation through the blood which was shed on Mount Calvary; he directed his hearers to Jesus as an almighty Redeemer, and assured them, that there is "no other name given under heaven" whereby they could be saved.

ness, and copiousness, as those of some others are, we must remember, that every man has his proper gift of God, one after this manner, and another after that. He excelled greatly in illustrating his subject by figures taken from the ordinary occupations and occurrences of life. An old labourer, when speaking of his illustrations, said, "One would think Mr. Toller had been bred to the plough, he knows every thing about it so well." Another exclaimed, "I have all my life been engaged in field labour, and have seen these

things thousands of times, but I never thought of them so before; but I shall never forget them now." Mr. T. was peculiarly excellent in prayer. Never, perhaps, was there a minister better qualified to lead the devotional exercises of the sanctuary, or to spread all the wants and desires of a congregation before the throne of grace. The copiousness, the richness, the appropriateness, the devotional feeling, the fervour of his prayers, has seldom been equalled, perhaps never exceeded.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

REMARKS ON THE JEWISH PROPHETS.

THE Jewish prophets are, perhaps, the most remarkable class of men that have appeared on the earth. Their conduct, and the circumstances which attended the discharge, and the close of their ministry, present to us some of the most remarkable phenomena, that have ever been witnessed in the moral world, and furnish some powerful arguments for the divinity of the Old Testament. The heathen nations have, indeed, in every age, had their augurs, their fortune-tellers, and sooth-sayers, in other words, their *prophets*; but blind must the mind be which does not, at a single glance, see between them and the seers of Israel, a difference so wide and marked, as plainly to indicate, that the former were selfish pretenders and impostors, or, at the best, miserable enthusiasts; and that the latter were true men, conscious, that they had received a commission from heaven, and entirely devoted to the cause of truth and virtue. More than a thousand years elapsed between Moses, who may be considered the first of the Jewish prophets, and Malachi the last. But

few of them were contemporaries; and even those who were, do not appear to have had much intercourse with each other. There seems to have been some considerable intervals, in which none of them existed; in which no prophets were commissioned from heaven: hence, the writer of the 74th Psalm complains: "We see not our signs; there is no more any prophet; neither is there amongst us any that knoweth the time how long." None of them were instructed, or introduced into their office, by their predecessors. They could all say, like the apostle Paul, we did not receive our doctrines from men, neither were we taught them, but by revelation from God. It is true, there were schools of the prophets among the Jews; but from these schools the prophets, who were honoured with special communications from the Divine Being, and employed as penmen of the Old Testament, do not appear to have been generally selected. These schools seem to have furnished the Israelites with ordinary teachers, rather than with persons who foretold future events, and delivered messages in the name of God. The prophets

belonged to almost every class in society. Some of them were highly respectable in their worldly circumstances; others of them were taken from the most obscure stations; some enjoyed all the advantages of education and science, as far as these were known amongst their countrymen; others seem to have been wholly illiterate. Moses was learned in all the wisdom of the Egyptians; David was a king; Isaiah and Daniel were courtiers; Amos was a shepherd, and a gatherer of Sycamore fruit. Some of them were men of great abilities, were endued with a fine imagination, and a poetic genius; others of them were men of ordinary abilities, of plain common sense.

Several of the prophets were remarkably averse to the work in which they were led to engage;—sensible of its difficulty, of its responsibility, of the dangers to which it exposed them, and well knowing how unwelcome these messages would be to their countrymen; nothing but an express mandate from God could induce them to go and prophecy in his name. In some cases, even this was not sufficient; frowns and chastisements were requisite to enforce obedience. Moses objected and expostulated, till the anger of the Lord was kindled against him: and Jonah fled to Tarshish to hide himself from the presence of the Lord. Jeremiah at first manifested the greatest unwillingness to enter on his office, and afterwards he frequently uttered the heaviest complaints of his hard lot, of the unpleasant and ungrateful nature of his station, and of the persecutions to which it exposed him. Jer. xv. 10. "Woe is me, my mother, that thou hast borne me a man of strife and contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me." He sometimes almost formed the resolution to speak no

more in the name of God. Chap. xx. 9. "Then I said, I will not make mention of him, or speak any more in his name; but his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay;" and on one occasion, in a paroxysm of gloomy grief and vexation, he cursed the day of his birth, and the men who first announced his entrance into the world. He, and the prophets in general, felt, that necessity was laid on them, and that they must speak in the name of the Lord. What, but a conviction that they were sent by God, could have induced them to act contrary to their own inclination, to sacrifice their comforts, to endanger their lives, to expose themselves to the vengeance of idolatrous and bloody tyrants? Wise men will never sport with their lives and happiness; and fools could never have uttered the sentiments, or acted the part, of the Jewish prophets. "Doth a fountain send forth at the same place sweet water and bitter?" and can a man, at the same time, act the part of arrant folly, and of consummate wisdom—of base knavery, and of the most exalted, high-toned integrity? If so, what is to be made of moral evidence? How, in the most important concerns, are we to distinguish between truth and falsehood?

They were often, nay, those whom we have more particularly in view, were, *generally*, sent to kings and magistrates, to those from whose pride and resentment they had every thing to fear. In several cases they suffered all that pride and cruelty, armed with power, chagrined and maddened by reproof, acting on a consciousness of guilt, and determined still to persevere in wickedness, could inflict. There were no emoluments or civil honours attached to their office. However some persons might wish to be put into the

priest's, none could desire the prophet's office, that they might eat a piece of bread. It was customary, indeed, for persons, who consulted a prophet, to make him a present; but Isaiah, Jeremiah, Amos, and others, could expect no presents from the wicked princes whom they were sent to reprove. But, however far they were removed from each other, by the different ages in which they lived; however little communication any one of them might have with the rest; whatever might be their stations, or abilities, or learning, or knowledge, or ignorance; whatever their peculiar views, or dispositions, or habits; whatever aversion they might feel to their work, or with what cheerfulness soever they might perform it; they were all evidently actuated by the same spirit, they all spoke, as it were, with one mouth, they all aimed at one end. All of them reprobated idolatry, exposed its folly and iniquity, and denounced, in the most alarming strains, the wrath of God against it. They all inculcated the worship of one living and true God, the Creator, Preserver, and Sovereign of the Universe. In the most awful and authoritative manner, and in the most indignant language, they all reprov'd every form of injustice, oppression, fraud, dishonesty, uncleanness, impiety, and warmly inculcated justice, benevolence, piety, and holiness. They were the generous, fearless, eloquent advocates of the poor, the fatherless, the widow, the stranger, the oppressed; of the cause of truth and justice in general. In what instance did they ever flatter the rich or the powerful? When did they, in the discharge of their duty, in their prophetic character, discover a time-serving, mercenary disposition, or consult their own private or temporal interest? In many cases they sealed their testimony, enforced their exhortations, and demonstrated their sin-

cerity by their blood. The heathen world has produced one,* who, in some respects, died a martyr in the cause of virtue; and what encomiums have been passed on him. But how many of the Jewish prophets sacrificed their lives, as martyrs for truth and piety, conscious of having received a commission from the great source of all authority; knowing that they were engaged in a cause, which would eventually triumph over all opposition, and in whose victory and honours all its advocates should share—they, in the discharge of their office, overlooked all human distinctions, they "knew no man after the flesh." Generally speaking, it might have been inscribed on each of their tombs, "Here lies one who never feared the face of man." Their ministry was evidently calculated to be a blessing to the world; and it would have been a blessing to the Israelites, if their folly, obstinacy, and wickedness had not turned it into a curse. Let the worst enemies of these prophets say, what vices, what superstitious notions, were their doctrines calculated to cherish? what virtue did they not inculcate? what form of wickedness did they not reprove? in what instance did they act the sycophant? How glowing the indignation which they manifest against moral evil, how high their admiration, how ardent their love of virtue! How glorious, how heavenly, the promises by which they encourage the righteous, and even the penitent! how dreadful the vengeance which they denounce against the obstinately wicked! Both the one and the other are evidently worthy of him in whose name they spoke. What a contrast, in all these respects, appears between them and the pretended prophets of the heathen world. We challenge the enemies of reve-

* *That man* ■ Socrates.

lation to compare them, and then to deny, if they can, the immense superiority of the former. Many truths, and especially the solemn and momentous truths of the unity and absolute perfection of the Divine Being, of which the heathen philosophers and sages were entirely ignorant, or on which they had but a few glimmering rays of light, a few indistinct, scattered, wavering notions, to which they themselves attached but little importance, and which they never attempted to communicate to the great body of mankind, were, by the Jewish prophets, seen in all their evidence and importance, and stated in the plainest manner, for the instruction of the common people. What little light the former could emit, they generally put under a bushel, or, at least, confined to the recesses of their groves, and within the walls of their schools: the latter aimed at the illumination of the world: where the former could only speculate, and reason, and doubt, and speak in faltering accents, the latter could express themselves with the full confidence of knowledge and certainty. These sublime truths, concerning which the wisest and best of the heathen philosophers, after all their speculations and researches, still hesitated and doubted, were the first questions in the catechism of the Jews; were amongst the rudiments of the education of their children. Many vices, many abominable practices, at which the heathen philosophers and prophets connived, the turpitude of which they never saw, were by the Jewish prophets beheld and exposed in all their deformity. They revealed the wrath of heaven against many crimes, which the wisest and best of the heathen contemplated with a smile of indifference, if not of complacency. How came it to pass, that the half-barbarians the Jews, had more accurate and elevated ideas of truth and mora-

lity than the sage, the polite, the refined Greeks and Romans? That the herdman of Tekoa, prone as his countrymen were to idolatry, and widely as it was sometimes spread in his native land, had clearer views of the existence, the unity, the perfections of God, of the nature of virtue and vice, than the *divine* Socrates, the lofty speculating Plato, or the eloquent philosophic Cicero? How pitiable, how obstinate, how fatal the blindness and prejudices of those, who can dignify the fooleries, the absurdities, and abominations of the heathen mythology, with the name of *elegant*, and sneer at the doctrines, the morality, the reproofs of Isaiah, Jeremiah, and Hosea! Certainly, those who cannot see the immense superiority of the latter, would not be persuaded, if one rose from the dead.

Now what but regard to truth, and concern for the reformation of the world, could have led any men, could have induced a succession of men, for a long series of ages, to act as the Jewish prophets did? Nay, what but divine influence could have raised up such men, and caused them to devote their lives to the interests of religion, and to the happiness of the human race? Every person, who seriously and impartially reads their history and writings, must feel convinced that they were sincere and upright; and if it be said they were enthusiasts, we reply, prove this, and you demonstrate that enthusiasm is the best thing the world ever saw; and well had it been for men, if the enthusiasm of the prophets had covered the earth, and influenced every action of its inhabitants. For where shall we find sentiments, on the most important subjects, so noble; where, virtue so pure; where, deeds so truly heroic; where, efforts to promote human happiness so strenuous and persevering; above all, where, zeal for the honour of the

Divine Being so elevated and ardent, as were produced by this enthusiasm? Compared with its light, heathen philosophy is dark; compared with its generous warmth, heathen philosophy is cold; compared with its seriousness, heathen philosophy perpetually trifles. In every respect, it throws heathen philosophy, to say nothing of priestcraft and pretended prophecies, completely into the shades.

The unity of sentiment, manifested by the Jewish prophets, deserves notice. In their writings, no jarring opinions, no conflicting contradictory theories are to be found. One prophet never endeavoured to undermine the system of another. During the long series of ages in which they prophesied, they maintained as much harmony in their sentiments, as they could have done, had they all been animated by one soul; as a single individual could have done, had he existed from the birth of Moses till the death of Malachi. The limits of an essay will not admit of any remarks on their personal characters; else it might be shown, that these were exemplary; and that even from their imperfections, from the ignorance of one, from the stupidity, or obstinacy, or impatience, or peevishness of another, from the lamentable falls into gross sins of another, arguments in favour of their inspiration and general veracity might be drawn. I must likewise pass over their remarkable prophecies, and the striking manner in which many of them have been fulfilled, and others of them are receiving their accomplishments in the present day, and conclude by observing, that the *cessation of the spirit of prophecy* amongst the Jews deserves serious attention. If these prophets were impostors or enthusiasts, why has there not been found a succession of them in all ages, at least, in all the ages of ignorance and darkness? Imposture and enthusiasm

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have always existed in great abundance in the world; these fountains have ever been full and overflowing; why then should their streams fail? Why, in the days of Malachi, did they (according to this supposition) all at once cease to operate? What satisfactory reason, besides the true one, can be assumed, why no prophet arose after him? The Jews were as much as ever inclined to listen to prophets, perhaps more than ever, and less disposed to persecute. No sudden or great improvement had been made in arts, or sciences, or philosophy, amongst the Jews; no remarkable diffusion of knowledge had taken place, to render it more difficult for impostors or enthusiasts to impose on the world. No great luminary had appeared in Judea, diffusing the light of truth, dispersing the mists of superstition, and compelling those who could practise their arts only in the dark, to make their exit. But the Jews had been reclaimed from idolatry, the great sin against which the ministry of the prophets was chiefly directed. A revelation of God's will, sufficient for the direction of his people till the appearance of the Messiah, had been given, and committed to writing; and, probably about that time, collected into one volume. There was, therefore, no further need for a succession of prophets. And it is remarkable, that Malachi, the last of them, plainly intimates that no more prophets or revelations were to be expected, till the appearance of the Messiah. Hence he concludes with an admonition to remember the law of Moses, and with a promise that the Messiah, preceded by his forerunner, should, ere long, make his appearance,—“Remember ye the law of Moses, my servant, which I commanded unto him in Horeb, with the statutes and judgments. Behold I will send you Elijah the prophet before the coming of the

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great and terrible day of the Lord, &c." Here we have the spirit of prophecy, announcing its own departure from the church, taking, as it were, a solemn farewell, and plainly intimating the period when it would again make its appearance. Here we have a close worthy of one great part of the volume of inspiration. Could imposture or enthusiasm ever have acted in this manner, or can they ever exhibit so great a resemblance to truth?

VOLENS.

REFLECTIONS ON THE DEATH
OF AN AMIABLE AND BE-
LOVED DAUGHTER.

"I will sing of mercy and judgment."—Psalm ci. 1.

I HAD a daughter once;—her personal attractions, her form and figure, were equalled by few. Beauty is indeed vain; but it is only when alone: God looks not on the outward appearance exclusively. Eliab's countenance and stature were rejected, yet the personal accomplishments of David are noticed by the Spirit of God. But this was merely the casket—the jewel was within. Her mental faculties were of a superior order. She possessed a strong judgment, a retentive memory, a lively imagination. She had a taste for religious works of merit, and was particularly delighted with intelligence of the progress of the Gospel through the world. "I will sing of mercy."

She was early taught to read the word of God, and to commit its records to memory; early was she disciplined in the ways of religion, and the pains bestowed on her were not in vain—her profiting was apparent. She attended a Sabbath school, and there she distinguished herself above most of her fellows; her teacher, now an eminent minister, has often spoken with rapture of her attain-

ments, and of her attention. She was then a member of a juvenile female meeting for prayer and religious exercises, and seemed, as far as human eye could judge, to have experienced the grace of God in truth. I might indulge a father's fondness by dwelling on these things—a summer's day would not suffice, but this short narrative may serve to show, of how much mercy I have to sing.

This daughter was tied to me by the strongest bonds of affection. It was of no common kind—unaffected, placid, unostentatious; but it was deep and strong—like the deep waters, which are always smooth, and move gently on; so, often, the strongest affections make the least appearance, and are attended with least noise.

Nothing but the hand of death could burst these bands. While the dire ravage of rapid disease was going on—while the agony was painful to witness, and severe to bear, the presence of her father seemed to give her some alleviation, and her eye followed him if he seemed to move towards the door. Her affections were not kept back from other relatives, but seemed to meet with double force on him. "I will sing of mercy."

This daughter behaved herself in a prudent way. She was early in life joined in the holy band of marriage: in this relation she conducted herself with discretion, and fulfilled the directions given by the Apostle Paul to the younger women. She was not so prosperous in the worldly circumstances of her lot, as she was happy in her connexion: but she had a mind superior to little casualties of that sort; she could adapt her mind to her condition, and be satisfied with what God gave, whether it were little or much.—"I will sing of mercy."

But the great, the crowning mercy, was her behaviour in the

approach of dissolution, under the agonies of deep and complicated distress. She had a constitution of more than ordinary firmness, but the ravages of fell disease broke it up; the struggle was great, it was painful, but that firmness of mind never forsook her—that placid look never altered—she never looked discomposed, nor uttered one groan, save what was wrung from her by excruciating pain. Even when the people in the adjacent lodgings heard her cries, when she could find no posture to lie in, nor could bear to be moved, still no complaint escaped her lips—she never uttered the word, *alas!* and a smile would at times play across her beautiful countenance. This was heroism—the patience of the saints; here was resignation under pain and anguish, not of a stoical kind, but of a true Christian complexion.

The disease of which she died is almost always attended with delirium; the medical attendants asked, at different times, during the last twenty-four hours of her life, “Is she still possessed of her mental faculties?” They were astonished that the powers of reason were not impaired; they could scarcely believe it—the clearness of her eye, the quickness of her hearing, and the readiness of her perception, while it was to them matter of wonder, was to me matter of praise: and till the film came across the eye, and the clammy cold sweat bedewed the hands—till the breath began to be weak and short, within a few minutes of the hour of her departure, there was still the same intelligence, the same clear and distinct perception, as if there had been perfect health. Here I had cause to sing of mercy.

I had cause, above all, to sing of mercy, that the good hope of eternal life, the sure and certain hope in the exalted Redeemer, was what bore her spirits up. When

I saw the strength of the disease—the rapid progress it was making—the utter inefficacy of any prescription, I feared the worst; I hesitated to enunciate the awful suspicion; I feared that it might sink the spirits, and accelerate the dreaded event, or disturb the quiet of mind, and bring on delirium. Parents will feel for me in this trying state. But when the strength seemed to be wasting, and the disease increasing, duty would not allow me to be silent; my words were anticipated; I did no more than hint the uncertainty of the issue of disease; she caught my meaning; she said she had feared, since the commencement of the attack, that she was to be called away, but she did not choose to give pain to us by introducing the subject; she had been placing her confidence on that Redeemer who was able to save to the very uttermost.

Her sentences were broken by the violence of the disease; she could scarcely speak two words at a time, but they were such as indicated a victory over death, a conquest over the grave, and hope filled with immortality. Death gave her no alarm—not a muscle was moved, not a watery eye, not a parting pang; she merely recommended the care of her three infant children to her mother; after that she never once referred to any thing connected with sub-lunary enjoyments; her hope was on high.

And I have cause to sing of mercy, in the blessed hope of meeting again with the dear departed—in reflecting, that one of those who stand upon the sea of glass, before the white throne, who have come out of great tribulation, and washed their robes white in the blood of the Lamb, is one whom the providence of God has allowed me to call by the endearing name of daughter, who loved me with a fond affection,

and who will rejoice to meet her father again—meet to part no more.

But I have cause to sing of judgment.

A dreary blank is left in my worldly comforts, I feel a chasm that the world, and all it contains, cannot fill. World, thou art but a transitory enjoyment—a shadow—an illusion—a mockery; all that we have here is but of short duration. I have lost what I cannot recover, and must feel my want as long as I live. I must sing of judgment: the trial was severe;

"The dreadful post of observation,
Darker every hour."

Those who have watched a dying pillow, who have witnessed the pains and the agonies of severe, acute disease, may conjecture, and can but conjecture, what I felt, during the three direful days that the conflict lasted. The two last, in particular, awfully painful days to a parent's heart—days, the remembrance of which never will, never can, never should, be obliterated. But I would not dwell on the painful and gloomy views of my affliction, for certainly mercy predominates, in my case, over judgment, and therefore I will sing of mercy.

SAINTS—You will come to die; take care that your loins be girt, your lamps burning, and you like men that wait for the Lord: a death-bed has always enough to do for itself—sufficient for *that* day is the evil thereof. Let no procrastination, slumbering, or sleeping, prevent you from having oil in your vessels with your lamps; be of those that wait for their Lord.

SINNERS—Unconverted sinners, tremble; you have cause; upon you the day of death comes, unawares, like a thief in the night. Ye shall not escape; no convenient time awaits you after that. Do not dream of a death-bed repentance; it is a gross delusion;

a death-bed has not time—seldom composure for repentance. Besides, how do you know that you shall have any lengthened period, or that severe pain, or delirium, may not prevent you from being capable of attending to any thing, far less to such an important, momentous matter, as the eternal state of your never-dying soul? Would you leave securing an inheritance for your family till a death-bed? Then why defer laying hold on eternal life?

PARENTS—Teach your children the good and right way; bring them up in the nurture and admonition of the Lord; none ever repented that they had taken too much pains. An immortal soul is worth more than a whole universe of inanimate matter; it is made for eternity, its value baffles calculation: while you cultivate their talents, to suit the different spheres they are to move in, neglect not the soul, that precious soul, which must live for ever, either in the presence of God, and the Redeemer, and holy angels, and the perfected spirits of the just, in ineffable joy and happiness; or be plunged down to hell, to dwell with devils, and the accursed spirits who are doomed to have their portion with them. What a solemn thought! what an awful responsibility!

What consolation has a believing parent in the hope that his child has died in the Lord! it is more to him than if he had witnessed its coronation to the greatest empire on the habitable globe.

CHILDREN—What fountains of joy may you be to believing parents! while you consult your own eternal happiness, you impart to them a joy which is unspeakable. Is life prolonged? how does it gladden their hearts to see you walking in the truth? Is early death appointed for you? what consolation do they derive from the thought, that you are only

gone before; that they shall meet with you to part no more! In either case you have it in your power to enlarge their enjoyments, to add to their happiness, and to disarm the greatest trial, the trial of separation, of its most pungent sting.

"Nunquam Ego te, vix filia amabilior,
Aspiciam posthac, at certe semper amabo."

B — P —,
23d October, 1821.

ORBATUS.

BIBLICAL CRITICISM ON EXODUS xxxiv. 7.

(To the Editors.)

I OBSERVED among your "*Morsels of Criticism*" for March, some remarks on the meaning of the Hebrew phrase נקה לא ינקה. If you do not think that these have rendered superfluous the following more detailed observations, which were committed to paper a considerable time ago, I shall be obliged by their insertion in your Magazine.

The radical sense of נקה is to clear away, and it thence comes to signify both to clear or acquit from guilt, and to devastate or destroy. It bears the first sense in Exod. xx. 7, Job ix. 28, &c.; the second in Isa. iii. 26, Zech. v. 3. If the word is used in both these senses, in its single state, as in the examples specified, we may reasonably attribute to it the same two-fold meaning when doubled, according to the Hebrew idiom, into נקה נקה לא ינקה. Thus, in the two parallel passages, Jerem. xxx. 11, and xlv. 28, any one who looks at the context will see that the passages are much more consistent, when translated; "but I will correct thee in measure, and will not utterly destroy thee," than as rendered in our present version, "but I will correct thee in measure, and will not leave thee altogether unpunished." In Nahum i. 3, I should think the other sense the

most natural, as it occurs between a declaration of the greatness of the power of God, and the irresistible energy and mysteriousness of his movements, with which ideas the attribute of justice is more naturally associated: it may be rendered, therefore, as in the present version, "he will not at all acquit the wicked."

With regard to Exodus xxxiv. 7, there are considerations which may be stated in favour of either rendering. In support of "he will not utterly destroy," it may be said, first, that it makes the declaration a more suitable answer to Moses's prayers, towards the close of the preceding chapter, for the manifestation of God's mercy and gracious presence; as well as more correspondent with the divine promise in v. 17, "I will make *all my goodness to pass before thee*, and will proclaim the name of the Lord before thee." And, secondly, that, in the occurrence of the passage in Numb. xiv. 18, Moses makes use of this declaration of God's character as a reason for pardoning the sin of the Israelites, which it could not well be, if it asserted the justice of God towards the guilty.

On the other hand, it may be said, in vindication of our present version, first, That as the passage contains a proclamation of the name of the Lord, that is, an exhibition of what the divine character is, it is natural to look for a proclamation of the divine holiness, as well as goodness, the first being as essential an attribute as the second. Secondly, The clause, *visiting the iniquity of the fathers upon the children*, &c. occurs in connexion with the divine justice in Exod. xx. 5, "I the Lord am a jealous God, visiting," &c.; it is natural to suppose, that it is connected in the present occurrence with the same attribute: nothing, indeed, can be more similar than the construction of the two passages. Thirdly, It is a more exact translation of the

original, to render it *visiting the iniquities, &c.*, than with the unnecessary supplements, *but only*, or *when visiting*, or *although visiting*; and if these particles are not supplied, the present reading must be retained. *Fourthly*, The combination of contrary attributes is very common in Scripture descriptions of the divine character; as in Nahum i. 2—8, Psalm lxxix. 14, lxviii. 35, cxlv. 6—9, &c.

For these reasons I would prefer the present rendering of this passage to the proposed alteration. The criticism is one by no means unimportant. It is of so great consequence, that we should impress our own minds, and the minds of others, with the connexion between all the revealed perfections of God, and so interesting to see contrary attributes blended together in the statements of Scripture, as inseparable and harmonious parts of the same glorious character, that I should wish to find this peculiarity wherever it exists; and should be sorry, that, under the plea of adding to their consistency, we should deprive any passages of what really constitutes one of their distinguishing beauties.

G. W.

ON THE TOLERANCE OF INFIDELS.

THE enemies of divine revelation glory in being the friends of free inquiry, and the bold advocates of universal toleration. But where is the consistency of these vain boasters? Rousseau, in his published letter to D'Alembert, speaks very highly of the pacific disposition, manifested by the clergy of Geneva, towards heretics; and expresses himself with a just severity against that barbarous spirit of persecution, which delights in torturing, even in this life, those whom it devotes to eternal torments in the next. And yet, in the same letter, he declaims against fanatics, in terms more becoming a popish inquisitor, than a philosopher.

"Fanaticism, (says he,) is not an error; but a blind, a senseless fury, which reason can never keep within bounds. *The only way to hinder it from spreading, is to restrain those who broach it.* In vain is it to demonstrate to madmen, that they are deceived by their leaders; still they will be as eager as ever to follow them. Wherever fanaticism has been introduced, *I see but one way to stop its progress; and that is, to combat it with its own weapons.* Little does it avail either to reason or convince; you must lay aside philosophy, shut your books, *take up the sword, and punish the knaves.*" Voltaire, boasting of the wisdom and moderation of the ancient Romans, says, "They never persecuted a single philosopher for his opinions." But did they not persecute the Christians? Or, did the multitude of believers in Christ, that fell a sacrifice in the first age, appear a matter of such trivial import, as to form no deduction from the extolled wisdom and moderation of those Romans? If an Aristotle, a Pythagoras, a Galileo, suffer for their opinions, they are martyrs: but if a million of French Protestants, "from a desire to bring back things to the primitive institutes of the church," endure the most cruel treatment, or quit their country to escape it, they are, in the account of Voltaire, "weak and obstinate men."

Hume allows, that "the persecutions of Christians, in the early ages, were cruel;" but lays the blame chiefly on themselves: and all through his History of England, observes a good writer, he palliates the conduct of the persecutors, and represents the persecuted in an unfavourable light. These are champions of liberty and toleration! If men of such principles could once gain civil and political power, the consequences that would follow may be pretty accurately calculated.

J. T.

ON THE TENDENCY OF DIVINE REVELATION.

THERE is no point of view in which different systems of belief can be compared with greater propriety, or to greater advantage, than in reference to their moral effects and practical utility. Though every kind of knowledge may be desirable, and every attainment reflect a lustre upon the mind, their comparative desirableness and importance must depend upon the good, personal or relative, physical or moral, temporal or eternal, which they produce. The proudest achievements of intellect, and the most valuable discoveries which science can boast, would soon lose their importance, and sink into contempt, if they were in no respect subservient to the well-being of the world. In the mental history of our species, the vanity of profound speculation, unconnected with moral good, has been abundantly portrayed. Systems after systems, which the greatest men laboured to establish, and the interests of which, for a time, absorbed the attention of the community, having added nothing to human happiness, passed away like the lustre of a comet, or the enchantments of a dream. The wonder which they excited was useless, and the energy called forth in their support, served only to display their insignificance, and render the memorials of their existence more impressive. Facts innumerable tell us, that, when the mind is free, and truth and error are left to depend upon their own basis, the usefulness of a system is the only guarantee of its continuance, and its perpetuity the surest evidence of its utility. Power, unjustly exercised, may restrain freedom of thought, prevent the influence of truth, and perpetuate systems which debase the mind, and corrupt the morals of their votaries. But in the absence of such power, useless and pernicious systems sink into oblivion, and are buried

in the tomb of their inventors; while the useful and beneficial, like the fruits of nature, whose seeds are in themselves, survive the changes of time, and the ravages of death, and by the good which they produce, perpetuate themselves through succeeding generations.

Here then we perceive a distinguishing excellence of the Christian doctrine, and a criterion by which the different modifications of it may be estimated. Though the generality of mankind, in every age, have shown a disposition to neglect its claims, corrupt its principles, or oppose its power, it is still preserved among us in its native purity, resting alone on the sufficiency of its evidences, the excellence of its spirit, and the purity of its influence; the language in which the tendency of revealed religion was described by Moses, David, or the Apostles, is still correct, in confirmation of which, similar facts might now be specified.

If, then, the opinions men embrace, either injure society, or have no tendency to do good, we can never allow them to be identified with the word of God. Nothing, indeed, is more difficult than to analyse the precise operation of human belief on the heart and conduct, or to ascertain the comparative and actual tendency of different religious views. The supporters of every creed, however monstrous, will affirm the superiority of their own faith, and impeach the excellence of their opponents', while a few facts may seem to justify their claims. The most absurd and pernicious errors have been embraced by intelligent and good men, in whom the natural tendency of such delusions was counteracted by the circumstances in which they were placed, by habits formed under different systems, or by the better influence of other principles mingled with the

errors which they maintain. The best of principles, likewise, have been often embraced by the depraved and impious, who, in contending for the faith of Christ, had no sense of its influence upon their character, but, giving themselves up to unholy passions, held the truth in unrighteousness, and rendered virtue the mask of sin.

If, indeed, the tendency of the Gospel were to be estimated by the general character and history of the nations, called Christian, we might shrink from its defence, and allow it to be classed with those engines of state policy, which men have instituted at different periods, under the abused name of religion. How many have taken upon them the Christian name, professed their discipleship, received the Scriptures as the word of God, and contended zealously for modes of faith and forms of worship; when, at the same time, their dispositions and conduct were earthly, sensual, and diabolical, when they were living in divers lusts and pleasures, hateful and hating one another? But, if we turn from the treachery and corrupt morals of the world, to the truth itself, and to its proper effects on the mind and character of the faithful, sufficient evidence will be adduced to verify the excellence of its tendency.

It is every where assumed by the sacred writers, that divine revelation was expressly designed, to inform the judgment, renew the heart, and rectify the character, and is well adapted, under divine influence, to accomplish these purposes. Indeed, the conduct and experience of multitudes, in all ages, by whom its holy principles have been understood and embraced, furnish an ample demonstration of its transforming power, and ennobling tendency. In the private walks of society, within the pale of the true church, whether ancient or modern, thousands and tens of thousands have felt its

energy, exemplified its virtues, and enjoyed the happiness arising from its hopes.

The design and influence of revelation were beautifully described by David, when he said, "The entrance of thy word giveth light; it giveth understanding to the simple." It is, indeed, the light of the moral system, bearing the same relation to the mind, in its moral and spiritual operations, as the sun does to the animal and vegetable kingdoms. Its benign purposes are represented by the sacred writers, under every form of personification and metaphor, which the analogy of nature can furnish, or its effects justify. It rose upon the world like the orb of day, encircled with the radiance of divine wisdom, passing from clime to clime, and from province to province, and diffusing its light from town to town, and from village to village, that all might be informed and gladdened by its influence. Its course is marked by the diffusion of sacred knowledge, and the production of Christian holiness, whenever its light is perceived and appreciated. But for this purpose, the eye of the mind must be opened to receive its light into the understanding, as the natural eye welcomes the rising sun, and observes the beauties of surrounding landscapes, which, in consequence, become visible. But, as the lustre of the sun shines in vain to those, who slumber away their time on the bed of indolence, or are shut up by oppression in the cell of solitude and darkness; so does revelation diffuse its light to no purpose, when men are immersed in prejudice, enslaved by habitual indolence, or hurried through the world without sober inquiry, or serious thought. But, when the mind is awakened and attentive, its light enters the understanding, creates holiness in the affections, and diffuses a mild serenity over the course of life. By dispersing

the darkness in which they were involved, by exhibiting objects in their true colour, and by directing them to the way, the truth, and the life, it gives them the light of a clear discernment, and the happy effects of sound wisdom.

If, indeed, the Christian revelation had required great talents and elaborate inquiries, before its discoveries could be understood, its beneficial influence would be very limited. The generality of mankind, in all nations, have neither time, means, nor abilities for deep research, and laborious study. It is a pleasing fact, therefore, that the Gospel, with all its advantages, is adapted to the poor, and placed within reach of the weak and illiterate. For, though it contains sufficient to call forth the energies, and baffle the understanding, of the wisest, its essential principles are written as with a sun-beam, and may at once be understood by the serious and well-disposed inquirer.

Yet, alas! many have closed their eyes against the truth, and preferred the darkness of superstition, infidelity, and atheism; while others, with impious audacity, have tried to extinguish the light, or deprive the world of its discoveries. It is mournful to review the efforts made by the false friends, and avowed enemies, of the Gospel, to restrain its course, to neutralize its influence, or contract the circle of its authority. But, happily, these efforts have been defeated. The word of God has out-lived the power, enmity, and monuments of its adversaries; and though repressed for awhile, has arisen with increasing energy to establish the empire of goodness on the ruins of sin. Its course then should be free as the air we breathe, extending, like the light, from east to west, and from the centre to the poles. No barrier should impede its progress, nor any systems of human devising be allowed to cramp its movements, or neutralize its effects; but its influence should be

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promoted by steady fidelity, persevering exertions, and fervent prayer. Above all, it should be received with cordiality, gratitude, and submission, not as the word of man, but as the word of God, dictated by his spirit, and confirmed by his authority. It should be read and studied with seriousness, humility, and prayer, that, believing its testimony, and following its commands, it may be a light to our feet, and a lamp to our path, shining more and more unto the perfect day. F. H.

ON THE RIGHT USE OF TIME.

"Omnino rede diem tibi diluxisse supremum.
Grata superveniet que non sperabitur hora."
HOR.

TRANSLATION.

"Believe that ev'ry morning's ray
Hath lighted up thy latest day;
Then, if to-morrow's sun be thine,
With double lustre shall it shine."

TIME, though one of the most precious, is one of the least valued, and most generally abused, of all God's gifts. A considerable part of it we prostitute to positive acts of sin; another large portion we endeavour to *kill*, and a still larger is suffered to pass by us, like waters over sands, without producing or supporting any kind or degree of fertility. We hoard our *gold* with care and fore-thought; but we squander our *hours* with thoughtless prodigality; we guard our *health* with the greatest anxiety, but murder our *time* for sport: we number our *years* with seriousness, yet throw away our *moments* with indifference. It is not one stage of life alone which is characterized by this folly, or guilty of this contradiction; then in the remaining stages, we might repair the loss, and redeem the pledges we had thus given to fate: but all men, more or less, may be impeached upon the charge of insensibility to the real value of time. It is not necessary to prove that men are idle, or that they are improvident, or that they are vicious, to substantiate the charge. "It is not

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enough," says Baxter, "to be doing, or even doing good, we should be doing the best and greatest good." He is a waster of time who does not graduate a scale of affairs and businesses in his conscience, and allow the weightier to precede the lighter. But the large mass of mankind are not merely comparative, but direct and positive wasters of their time. Many are drifted along by the mere current of circumstances, without either a freight, or a pilot, or a port in view; like a loose plank at the mercy of the tide, with which it goes and returns, or the feather which is alternately sport for the wind and the wave. Can there be any subject, then, more fit for general consideration, more important in its practical bearings, or from which, whatever may be our pursuits, greater benefits are likely to accrue?

Time is not like any other gift of God, bestowed at once, or at intervals. It is in perpetual flow to us; God is, in the strictest sense, always giving it—a perpetual act, or an act repeated every moment, and in the purest love, as if to remind us, by the incessant repetition—by the frequency of the act of bestowment, of the value of that gift which Diety imparts to no man, but in the smallest portions; and of which, like the manna, he will allow us to have no store. Time so bestowed, may well teach us to connect all time with his will, and its highest use with *his* service, "for, in him we live, and move, and have our being."

"Well we may afford

Our Giver his own gifts."

All time is of the same intrinsic value; though to us, some moments are golden, and some are leaden: yet all come fraught with blessings, and possessed of the same capabilities. A considerable measure of time is necessarily demanded for rest and refreshment: nor should we deem that wasted which subserves the preservation

of life, and the right improvement of our remaining hours. It is folly to regret the loss of that portion of time which nature requires, and God has made necessary to our health and comfort, and even our life: it is much wiser to take care that the remainder be not spent in an insensibility more profound than that of *sleep*, or in an activity as vain, but not half so innocent, as that of *dreaming*.

It is fruitless, then, to regret how much of life must thus pass away, but not equally fruitless to review those large portions of it which have been lost in listlessness, bartered for amusement, or perverted to sin. It is from the review of time, thus irrecoverably gone, that we in a measure recover it, and use it, though lost, while we learn to rate at a higher price what may remain. No consideration can more effectually enforce a right review of time lost, and a right estimation of time present, than the uncertainty and possible brevity of the remainder, and the remembrance of the all-important transactions which must be crowded into it. The longest day finds work enough; and he who is in earnest for his salvation, has no idle hours. The longest life is compared, by Homer, to the leaves of a tree, which never endure but one season. And what does the longest life seem when it is passed? but as thin as a shadow that is receding, and as faint as an echo that is dying while you listen; for all life is short, all time is flying with the rapidity of lightning; and a multitude of years is but a crowded recollection. "Life," says Bishop Taylor, "is the passing of a shadow, short, troublesome, and dangerous: a place which God has given us in time for the desiring of eternity." Shall he who can spend an evening, or an hour, at cards, or in a place of amusement, or who devotes whole weeks to profitless reading, or days to parties of pleasure, or sump-

trous entertainments, be heard complaining that life is short, or accusing death as an enemy? Surely *they* invoke death as a deliverer, who waste time; and yet the greatest wasters of time are the very persons who most fear death. How little are they conscious of folly, who, in the sight of God, are guilty of the greatest! What folly is equal to that by which men waste the only gift of providence which is essential to the enjoyment of all other gifts. For what are all other good things, if we have not *time* given us to use and to taste them? And yet, highly as we may say we value all God's gifts, if this is despised, or wasted, the others cannot be highly esteemed. If we destroy our time, we do but make our memory the grave of God's mercies, and not their record. Shall *we*, then, who are always complaining of the vanity and brevity of our days, make them more brief, by wasting some portion of every one of them in sinful thoughts, vain pleasures, or occupations that can turn to no account? Time, viewed in the whole, is considered by every man much too short for the business he has to pursue; and yet, in every stage of it, we are apt to be impatient, and to wish it shorter. If all the time we waste, even upon our own admission, could be registered, instead of appearing as only occasionally guilty of losing an hour, it would be seen, that we throw away whole years. Time is, indeed, lent us by our Father in heaven, neither for vain labour, nor fugitive pleasures, but to be devoted to the pursuit of real and substantial good; and not to use it for these ends, is to be guilty of a robbery, both against God and ourselves, a robbery of which they are often least conscious, who are most guilty. God gives us our time as he gives us the earth, to be cultivated. But the time of some men is like the field that beareth no-

thing but briars and thorns. And yet it is the possession given us by a gracious providence for the purpose of laying up a store of provisions against the winter of old age and death, that we may be rich in faith, hope, love, and consolation.

The present joys of life we doubly taste,
By looking back with pleasure on the past.*

Unprofitable as has been the past, and brief as may be, and uncertain as must be, all the future; it is assumed, that enough still remains for all the important purposes of salvation. Let us not pass through the remainder of life, as we have passed through many portions that are gone, insensibly; or, like travellers who are passing over dreary wastes, more disposed to sleep away the day, than to contemplate the scene. The future may yet be ours; and who can tell how much depends upon his future moments? And yet they depend upon the present. For all time is made up of moments in perpetual succession, each receiving its impregnation, its colour, and its business from the preceding. A wise man, therefore, as he finds but one moment at a time bestowed upon him, will be the more anxious to make all his moments like the links of a chain, drawing one another on, and uniting his highest hope with that invisible and eternal world, to the portal of which the last link of the chain will be found connected. If all the moments of our life are in constant flow, only one of which is given us in possession; if the *past* are no longer ours, and if of the *future* we know nothing, whether they shall, or shall not be, then how can we reconcile ourselves to throw away the only moment which can properly be called our own? Our time is our life,

* *Præteritoque dies, et totos respicit annos:
Nec metuit Lethos jam præprioris aquas,
Nulla recordanti lux est ingrata, gravisque
Nulla fuit cujus non meminerat vetit.
Ampliat ætatis spatium sibi vir bonus:
Vivere bis, vixisse priore frui hoc est.*
MAR. Ep. lib. x. c. 3.

and who would think of trifling away his life, or of sporting with his health? It is our most valuable possession;—capable of effecting more for us than all our other possessions. It is the cabinet which contains all our jewels, a treasury of which, if we are wise, no robber can deprive us.

Time is a sort of universal commodity, out of which we may form either joy or misery—wisdom or folly—good or evil—a blessing or a curse. It is the tablet on which, with our own hand, we are now writing our eternal fate, and which is borne away at death, by our recording angel, to be transcribed into the Judge's register. How important then is every stroke, and every letter, and every line! What will time appear, and how much nearer to its true value, when we are fully assured, that to us, its end is rapidly approaching! A moment will then appear like a day, and an hour like a whole year at any other time of life. Indeed, no language can express the deep and sublime apprehensions men entertain of time, as it ends and draws on. And yet we beat learn its value before that period arrives. Insensibility to its rapid flight, is the evil we have most reason to fear; because it is the most fatal, and the most common. Let no man think that it will wait his leisure, or come at his bidding. No monarch is mighty enough either to retard or accelerate its course:—and where now is the Joshua that could stop the chariot of the hasty sun? An old divine has well observed, "Whatever you are doing, or saying, or thinking of, it is passing on without delay. It stayeth not while you sleep; whether you remember and observe it, or make use of it or not, it glides away. It stayeth not your leisure. It hasteth as fast while you play, as while you work—while you sin, as while you repent."

Every man, then, should view time as a fountain always full, and always flowing;—whose waters,

unheeded, run all to waste, or settle into dead lakes, or deathly swamps. The direction of its streams, whether they are to be dissipated and lost in vain amusements and worldly pleasures, or directed along the fruitful fields of an active and useful life, must depend upon the channels we are disposed to prepare for them.

If time is capable of effecting so much for us, of bestowing so much true wealth upon us, and of fitting us for so much real enjoyment in eternity to come, we must both redeem the past, and husband the present. But let us not forget, that to redeem time, is not to waste more in fruitless regrets for our loss, or vain wishes for its recovery, or still vainer attempts to retard its present haste;—but to rescue it from being lost in listlessness, pleasure, or sin, by resolutely filling it with profitable labours, and disposing of every portion of it, however small, in such a way as to bring in some substantial gain. For our time may be compared to a mine of gold, which will not enrich the possessor, unless it is worked. The precious ore must be laboriously dug out, and washed from the sand, and then refined in the fire: so our time must be carefully rescued from lassitude, and guarded lest it be stolen from us by a vain world, or consumed in indecision and irresolution. More time is wasted in moments, than in hours and days, and Satan persuades many a man to waste all his time in small fragments, and fruitless labours, and vain projects, who would have been alarmed at the thought of throwing away a week or a month. Men are not aware how much of every day is lost in little portions, of five or ten minutes, which they never think of calculating. A covetous usurer, once, to gain a place of honour, offered to give a penny during the space of a month, to every one that should ask it. Though possessed of an immense treasure, he

soon found it exhausted, by giving only peace, and he was compelled, through poverty, to quit his place of honour.

Much of our time is lost in vacillation. More hours are often wasted in irresolute attempts and idle wishes, than would be sufficient for the attainment of the highest and noblest objects. This is particularly the case in religion. It is an artifice of Satan, to keep some halting for many years between two opinions, and at last they embrace neither. Many a day, week, month, year, is lost under the deceitful semblance of consideration and inquiry, which end at last in a state of more abject vassalage to old and evil habits. If our stock is small, it ought to be the better used; and where there is no store, there ought to be no waste. He that lives on providence from day to day, ought to be the more frugal and industrious; and as we have no time in hand, we ought to be more parsimonious of every moment we receive.

We are apt to be astonished at the wonderful attainments some men have made both in religion and useful science, and are contented with mere admiration, without considering that we possess the principal means by which they gained their superiority. More depends upon the use of time than upon any other talent. Demosthenes was a stammerer by nature, and Cicero was inferior, at first, to many speakers; but they both became, by industry, the first of orators. Sir Isaac Newton said, that his greatest discoveries were rather owing to application and industry than to the possession of any powers of mind superior to those of other men. Some have done wonders with a little time; and where the heart is set upon an object, we can either find time or make it. By redoubling our application, or rescuing a little from sleep, and more from amusement, there is no proficiency that we

might not reach. Very great and surprising attainments have been made by persons whose time, when they were first inspired by a passion for a particular pursuit, appeared to be wholly occupied.

The excuse which multitudes make, 'that they have no time to attend to religion and their souls,' is not a true reason; for if they were convinced of the much greater importance of salvation than of pleasure, and of the much deeper interest they ought to feel in the state of their heart than of their business, they would soon make the one give place to the other.

Our time, then, can never be said to be filled up, unless it is devoted to the purposes for which all time is given. Its final end is neither ease, nor business, nor pleasure, but a blissful eternity. Time itself is but a parenthesis of eternity, as Browne says of the created world; and that time is best used which is made to bear most directly on the eternity which is before us all. But he is losing his time, who is getting a fortune when he ought to be seeking his salvation. Part of time ought to be spent for ourselves, part in providing for our dependants, and part in doing good to the great family of man. He will best spend all time, who realizes, in every instant of it, the eye of the Deity; and who, in stepping aside from business, or the world, feels that he is but stepping more immediately into the divine presence. Mr. Addison has, with his usual force and elegance, observed, that "it is not the number of years we live that should be accounted the measure of life, but the good we acquire and do; as it is not the number of acres, but the yearly rent which gives the value of an estate." The wise man will not measure his life as a fool does, by his passions, but by his ideas.

To estimate time properly while we have it, let us observe how they regret its loss who have no

more to waste. At death, a thousand years of pleasure will seem but a moment; and when life is over, a moment of suffering will outweigh a Methuselah's age of sinful enjoyment. Let every man reflect how short a time may elapse between the last hour he threw away and that which will be employed in digging his grave. Well then may we be parsimonious of our time, for in it we may gain or lose eternity—which, valuable as we account time, is infinitely more so; for time, once lost, as Jeremy Taylor says, *we lose not alone, but with the time of this life we lose also the eternity of the next.*

SOLUS NUNC.

STRICTURES ON THE CHRISTIAN GUARDIAN OF OCTOBER LAST.

(To the Editors.)

ONE very useful purpose which your truly valuable Publication appears well adapted to effect is, the defence of the principles and practices of Protestant Nonconformity. Its columns being always open to the exposure of misrepresentation, and the correction of error, I beg to call the attention of your readers to a statement which, in my judgment, amounts to nothing less than a libel on the body of Dissenters generally.

The Christian Guardian for October last, in its Review of Dr. Chalmers's Christian and Civic Economy, has the following sentence: "Many places of worship, erected by the Dissenters and Methodists, are deeply, if not principally, indebted to the liberal contributions of members of the Establishment."

Now, I apprehend that this statement is quite incorrect, and exceedingly unjust; and that it demands some notice by those to whom it refers.—That the members of the Establishment have contributed towards the erection of places for dissenting worship, is cheerfully acknowledged; and that (in the great number of appeals on this score which the Dis-

senters and Methodists have made to the religious public) they should have contributed to *many*, is a circumstance highly probable: but that there have been *many individual cases* where Dissenters and Methodists have been "*deeply*, if not principally, indebted to members of the Establishment," is by no means credible. Assertion is not proof; and facts will completely refute the assertion which is made in this instance.—Admitting that the members of the Establishment contributed on a much larger scale than they at present do towards the erection of places for dissenting worship, what proportion would this bear to those immense sums which Dissenters have for ages been contributing towards the support of the Established Church; and contributing too, exactly in the same ratio as those who express themselves satisfied with the provisions and the practices of that Church?—It is well known that the Dissenters invariably sustain the responsibility of erecting their own places of worship. They never think of turning their chief attention, or making their principal appeals, to members of the Established Church. Whilst they gratefully receive assistance from that quarter, they chiefly expect and solicit it from their dissenting brethren. And they are not disappointed. Some of the noblest triumphs of Christian liberality are to be found in the exertions of Dissenters and Methodists, for the support of their ministry at home, and the extension of the Christian cause through the world.—Why then should a statement so illiberal, so unjust, so untrue, be made by the Christian Guardian? We trust it is the result of ignorance; but surely *such* ignorance is inexcusable, (if it be not wilful,) when facts which are notorious, and circumstances which are of every-day's occurrence, plainly speak for themselves.—I have the honour to be, A DISSENTER.

POETRY.

(To the Editors.)

GENTLEMEN,—The following Ode contains such noble and sublime thoughts, on the Power and Providence of God, as render an apology for requesting its insertion in your esteemed Publication needless. It was written by Mr. John Hughes, a fellow student with Dr. Watts, under Mr. Thomas Rowe, and was first published in 1713, at the particular instance of Mr. Addison, whose judgment is unquestionable. I flatter myself, that the perusal of it by your judicious readers, will afford them a satisfaction equal to that received by

Your's sincerely,

E. P.

AN ODE TO THE CREATOR OF THE WORLD,

OCCASIONED BY THE FRAGMENTS OF ORPHEUS.

Quid prius dicam solitis Parentis
Laudibus;

Qui mare et terras, variisque mundum
Temperat horis?

Unde nil majus generatur ipso;

Nec viget quicquam simile aut secundum.

HORATIUS.

I.

O, muse unfeign'd! O, true celestial fire,

Brighter than that which rules the day,

Descend; a mortal tongue inspire

To sing some great immortal lay;

Begin, and strike aloud the consecrated lyre!

Hence, ye profane! be far away!

Hence, all ye impious slaves that bow

To idol lusts, or altars raise,

And to false heroes give fantastic praise.

And hence, ye gods, who to a crime your spurious beings owe!

But hear, O heav'n, and earth, and seas profound!

Hear ye unfathom'd deeps below,

And let your echoing vaults repeat the sound;

Let nature, trembling all around,

Attend her Master's awful name,

From whom heav'n, earth, and seas, and all the wide creation came!

II.

He spoke the great command, and light,

Heav'n's eldest born and fairest child,

Flash'd in the low'ring face of ancient night,

And, pleas'd with its own birth, serenely smil'd.

The sons of morning, on the wing,

Hov'ring in choirs his praises sing,

When, from th' unbounded vacuous space,

A beauteous rising world they saw;

When nature shew'd her yet unfinish'd face,

And motion took th' establish'd law,

To roll the various globes on high;

When Time was taught his infant wings to try,

And from the barrier sprung to his appointed race.

III.

Supreme, Almighty, still the same!

'Tis He, the great inspiring mind,

That animates and moves this universal frame,

Present at once in all, and by no place confin'd.

Not heav'n itself can bound his sway,

Beyond th' untravell'd limits of the sky;

Invisible to mortal eye,

He dwells in uncreated day.

Without beginning, without end, 'tis He

That fills th' unmeasur'd growing orb of vast immensity.

IV.

What pow'r but His can rule the changeful main,
 And wake the sleeping storm, or its loud rage restrain?
 When winds their gather'd forces try,
 And the chaf'd ocean proudly swells in vain,
 His voice reclaims th' impetuous roar;
 In mur'm'ring tides th' abated billows fly,
 And the spent tempest dies upon the shore.
 The meteor-world is His; heav'n's wintry store,
 The moulded hail, the feather'd snow;
 The summer breeze, the soft refreshing show'r,
 The loose divided cloud, and many-colour'd bow;
 The crooked lightning darts around,
 His sov'reign orders to fulfil:
 The shooting flame obeys th' eternal will,
 Launch'd from his hand, instructed where to kill,
 Or rive the mountain oak, or blast th' unshelter'd ground.

V.

Yet pleas'd to bless, indulgent to supply,
 He, with a father's tender care,
 Supports the num'rous family
 That people's earth, and sea, and air,
 From nature's giant race, th' enormous elephant,
 Down to the insect worm, and creeping ant.
 From th' eagle, sov'reign of the sky,
 To each inferior feather'd brood;
 From crowns and purple Majesty,
 To humble shepherds on the plains,
 His hand, unseen, divides to all their food,
 And the whole world of life sustains.

VI.

At one wide view his eye surveys
 His works, in ev'ry distant clime:
 He shifts the seasons, months, and days,
 The short liv'd offspring of revolving time;
 By turns they die, by turns are born.
 Now cheerful Spring the circle leads,
 And strews with flow'rs the smiling meads;
 Gay Summer next, whom russet robes adorn,
 And waving fields of yellow corn;
 Then Autumn, who with lavish stores the lap of Nature spreads;
 Decrepit Winter, laggard in the dance,
 Like feeble Age, oppress'd with pain,
 A heavy season does maintain,
 With driving snows, and winds, and rain;
 Till spring, recruited to advance,
 The various year rolls round again.

VII.

But who, Thou great Ador'd! who can withstand
 The terrors of thy lifted hand,
 When long provok'd, thy wrath awakes,
 And conscious Nature to her centre shakes?
 Rais'd by thy voice, the thunder flies,
 Hurling pale Fear and wild Confusion round,
 How dreadful is th' inimitable sound,
 The shock of earth, and seas, and labour of the skies.
 Then where's Ambition's haughty crest?
 Where the gay head of wanton Pride?
 See! tyrants fall, and wish the opening ground
 Would take them quick to shades of rest,
 And in their common parent's breast
 From Thee their bury'd forms for ever hide;
 In vain—for all the elements conspire,
 The shatter'd earth, the rushing sea,
 Tempestuous air, and raging fire,
 To punish vile mankind, and fight for Thee;
 Nor death itself can intercept the blow,
 Eternal is the guilt, and without end the woe.

VIII.

O Cyrus! Alexander! Julius! all
 Ye mighty Lords that ever rul'd this ball!
 Once gods of earth, the living destinies
 That made a hundred nations bow!
 Where's your extent of empire now?
 Say where preserv'd your phantom glory lies?
 Can brass the fleeting thing secure?
 Enshrin'd in temples does it stay?
 Or in large amphitheatres endure
 The rage of rolling time, and scorn decay?
 Ah, no! the mould'ring monuments of fame
 Your vain deluded hopes betray,
 Nor shew th' ambitious founder's name,
 Mix'd with yourselves in the same mass of clay.

IX.

Proceed my muse! Time's wasting thread pursue,
 And see at last, th' unravell'd clue,
 When cities sink, and kingdoms are no more,
 And weary nature shall her work give o'er.
 Behold th' Almighty Judge on high!
 See in his hand the book of fate!
 Myriads of spirits fill the sky
 T' attend with dread solemnity,
 The world's last scene, and Time's concluding date.
 The feeble race of short-liv'd Vanity,
 And sickly Pomp at once shall die;
 Foul Guilt to midnight caves will shrink away,
 Look back and tremble in her flight,
 And curse at heav'n's pursuing light,
 Surrounded with the vengeance of that day.
 How will you then, ye impious, scape your doom,
 Self-judg'd, abandon'd, overcome?
 Your clouds of painted bliss shall melt before your sight,
 Yet shall you not the giddy chace refrain,
 Nor hope more solid bliss t' obtain,
 Nor once repeat the joys you knew before;
 But sigh a long eternity of pain,
 Toss'd on an ocean of desire, yet never find a shore.

X.

But see where the mild Sov'reign sits prepar'd
 His better subjects to reward!
 Where am I now! what pow'r divine
 Transports me! what immortal splendors shine!
 Torrents of glory that oppress the sight!
 What joys celestial King! thy throne surround!
 The Sun, who with thy borrow'd beams so bright,
 Sees not his peer in all the starry round,
 Would here diminish'd fade away,
 Like his pale Sister of the night,
 When she resigns her delegated light,
 Lost in the blaze of day.
 Here wonder only can take place;—
 Then muse, th' adventrous flight forbear!
 These mystic scenes thou canst no farther trace;
 Hope may some boundless future bliss embrace,
 But *what*, or *when*, or *how*, or *where*,
 Are mazes all, which fancy runs in vain;
 Nor can the narrow cells of human brain
 The vast immeasurable thought contain.

REVIEW OF BOOKS, &c.

The Religion of Mankind, in a Series of Letters. By Robert Burnside, A. M. 2 vols. 8vo. £1. 8s. Seeley.

MAN has been well enough described in the short and pithy definition—A RELIGIOUS ANIMAL. We find certain principles in our nature, placed there, we are conscious, independently of ourselves, and, as appears from their accordance with other mysterious parts of our nature, by that same supreme power, which is manifest in all the other departments of our constitution, and in the universe around us. These principles cannot be contradicted, or their impulse resisted, without a sense of violence done to our reason and feeling, nor without inflicting a corresponding degree of uneasiness and pain. They may be said to exist in us, or to belong to our character, as the dictates or laws of conscience, or as the natural discoveries and conclusions of the faculty of judgment, employed upon the moral relations of the human being. Conscience, in exercise upon the perceived obligations of man to that supreme Intelligence which nature every where suggests to his reflections, seems necessary to the character of a rational, and much more to that of an accountable, agent. We could form no distinct idea of such an agent destitute of a natural capacity of deciding upon the moral complexion of his own actions, both as they regard the rights and claims of his fellow-creatures, and the character and laws of his glorious Creator. God has even made it impossible for reason to come into full exercise without as naturally pointing to the existence, or at least to the perfections of some superior agent, and without apprehending some sort of moral relations and obligations established

among his rational creatures, as for the powers of the animal frame to be developed without inclining to the objects designed for their gratification. As soon as a child becomes conscious of the existence of the objects around him, as distinct from himself, he is inevitably led to some notions of superior powers, as the causes of the many astonishing exhibitions of skill, and power, and wisdom, which every where meet his senses.

Hence, probably, he first of all receives the notions which are strictly denominated religious, and more especially that sense of accountableness to the Supreme Being in whose creation he finds himself living, and upon whose bounty he soon discovers himself to be dependent. The works of this great Being he perceives on every hand; the growth of his own powers and faculties serves but to develop to his view more of the magnificent operations and mysterious perfections of that invisible agent, of whose character he knows nothing but by reflecting on his works; and with these he can gain but a very imperfect and partial knowledge, yet of whose existence and immensity the first dictates of his reason will not allow him to doubt. The terrors which sometimes attend the display of divine power, together with the existence of misery and suffering among the rational creation, produce fear, and when combined with a perception of the goodness and wisdom of the great Governor of all, excite to reverence and adoration. After we have attained to these easy and natural reflections, the inference does not seem either distant or difficult, that the evils suffered in the present life are visitations of divine justice, and that, possibly, the whole of human conduct may hereafter become the

subject of scrutiny before the eye of the Divine Being. It is manifest, however, whether this be admitted as the natural process by which mankind gain their first notions of religion, or not, that our moral judgments, and the universal sense we have of accountability to some superior, invisible being, are as common and essential to man as any of his mental faculties or bodily powers; and though it may be as difficult to account for the origin of the one, as to explain the development of the other, yet this alters not the fact, and consequently cannot invalidate the argument, which infers the reality of a future state, and other great principles of natural religion, from the universality of conscience, and the invariable reference which all nations have supposed human actions to have, to the will, and the authority, and the judgment, of a Supreme Being.

It seems, then, necessarily involved in the human character, that we should exercise some kind of judgment upon the moral nature of actions, and that this exercise should be attended with appropriate emotions of pleasure or pain. We are not now inquiring whether those judgments are right or wrong, or whether the lapsed condition of human beings has not so obscured the operations of conscience, and so perverted the deductions of reason, upon all moral and religious points, as completely to set the discovery of truth, and the attainment of virtue and happiness, out of the reach of natural religion. We are merely showing the origin of what is denominated *natural religion*, or rather illustrating the fact, that man is as philosophically denominated a *religious*, as a *rational*, creature.

However men may speculate upon the principles either of natural or revealed religion, or differ in their decisions upon the respective validity of the two sys-

tems, the fact of the original constitution of the human mind involving religious emotions, and leading to some sort of religious principles, evincing a bias of all the powers of our nature towards a moral governor, a futurity, and the immortality of our souls, remains undeniable. Hope of reward is as inseparable from the consciousness of virtue, as fear and terror from the sense of guilt. The actings of conscience cannot be extinguished, though they may be perverted; and the connexion between those actings and pleasure or pain cannot be dissolved, however it may be weakened. And hence, as Dr. Samuel Clarke has powerfully remarked, "it is not probable that God should have so framed and constituted the mind of man, as necessarily to pass upon itself a judgment which shall never be verified, and stand perpetually and unavoidably convicted by a sentence which shall never be confirmed."—Indeed, it is hardly possible to conceive how man, endowed with all that is necessary to his future accountability and the present cultivation of piety and virtue—possessing a natural capacity of being affected by moral motives and relations—susceptible, in every gradation of civilization, of so vast and mysterious a combination of sensibilities and feelings—enjoying so direct, and almost instinctive, a perception of duties and obligations, and so natural a propensity to the worship and fear of superior agents—should yet be found neither to be an immortal, a religious, nor accountable creature. Here would indeed be a magnificent preparation of faculties and principles, in the highest and sublimest department of our nature, to no purpose;—powers without objects;—materials without design;—and a vast apparatus to subserve the attainment or production of nothing!

The foundation of religion, as necessarily laid in the mental constitution of man, might be powerfully argued from the existence and freedom of the human will—a faculty which, though it possesses a kind of sovereignty in the human breast, yet seems naturally to turn to the impulse of motive, owns its subjection to the dictates of reason, and, but for the perversions which attach to human depravity, would cheerfully bow to the decisions of the supreme intelligence, as well as enjoy the clear evidence of his existence. A man, conscious of possessing the liberty to regulate his own actions, or feeling himself a voluntary agent, cannot overcome the impression which he gains so early, of the existence of some laws under which his will and conscience are bound, and of the approach of some period when the conduct he is pursuing in this life, will meet with an appropriate reward or punishment. This has been the belief of mankind in all ages and nations, though the forms and the fancies have been numerous, some sublime and some whimsical, with which it has been connected.

We have made these preliminary observations upon what may not improperly be termed the *religion of mankind* in its principle, without any intention of pursuing the subject into those innumerable and interesting views, which it assumes in what are considered the dictates or doctrines of natural religion, and in the diverse and fatal systems of superstition and idol worship to which the religious principle has led, where the light of revelation has not been enjoyed, or where it has been perverted. It is enough to show, that the human constitution is adapted to the reception of religion, that the development of reason, will, and conscience, invariably leads to some religious principles, or that the human being is essentially a religious animal.—

There may be a few important and interesting steps beyond this to which the light of nature leads, as we have already shown, and there are, doubtless, many ways in which the operations of thought and feeling pre-dispose men for the doctrines of religion. But after all, there is considerable uncertainty and indecision attending, not, indeed, the *sense* of natural religion, but its precise dictates; when they come to be embodied in the form of admitted truths and propositions. We, indeed, apprehend, that the range of reason in religion, is greatly circumscribed, and its procedure, in all moral questions, greatly obscured by the lapsed condition of mankind, and that the ground is very limited, which it can fairly be said to occupy with confidence, without the aid of revelation. Probable evidence and conjecture is the amount of all it has to offer. It is neither to be questioned nor trusted too far; since its testimony is always suspicious, and frequently erroneous. It is enough for the Christian advocate to show, that its dictates are, generally speaking, in accordance with revelation; and that it can bring forward no direct, nor even any analogical reasonings against the sublime disclosures of the heavenly witness; but that on the other hand, when nature and reason are illuminated by the sun of revelation, they will be found to be in the most perfect agreement upon all the points on which the one can be expected to furnish illustration to the other. Nothing, indeed, is more easy than to form, as many deistical writers have done, ingenious and subtle theories of natural religion; yet, beyond a certain point, all such theories will be found not only purely hypothetical, but highly unphilosophical, inconsistent, and partial.

After establishing a few important and grand principles, as the result of natural investigation into

the moral relations of the universe, we conceive, that the most successful, the most philosophical, and certainly the *safest* method of procedure, is instantly to advance to the question of revelation—to challenge the unbeliever to the investigation of its claims—and to leave to its authoritative decision, those innumerable truths, which, at best, reason could only guess, and which, after labouring through volumes of subtle argumentation, and doubtful disputation, will appear to the mind only as spectral existences, or as recollections, which in some states of thought, can scarcely be distinguished from dreams.

After these remarks, it will be, perhaps, superfluous to say, that we attach very little importance to what is *properly* denominated *the religion of mankind*. Beyond a few very brief and simple points, and these not exempt from doubts and objections, we might challenge the ablest philosopher to tell what it is. The greatest powers, and the acutest logic have been employed upon this subject again and again, with but inconsiderable success; and, as it regards the importance and value of revelation, we think, with very questionable and suspicious results.

Jealous as we are for the honour of that revelation with which all our hopes and fears are connected; we felt something bordering on dissatisfaction, when we read the title of the present work, and we cannot say, that this feeling was allayed when we had perused the preface. After giving all the attention we are able to the plan, and the principles of the author, we must say, that we are not quite satisfied as to the *grounds* of the reasoning he has chosen to employ. With the *substance* of the work, as a *statement* of religion, we have far less cause to be dissatisfied, than with the very indefinite, and, as we

think, confused, and uncertain grounds on which he has founded his reasonings.

"It is not my intention," says the author, "to describe the religion of any particular nation or sect, much less my own, the smallest of all sects—not even the reformed religion, nor Christianity itself. Not that I consider all religions equally true, or the circumstances which distinguish the different parties professing the true religion, as of little or no importance; but my object is, to deliver my sentiments on what appears to me to be the essence of true religion, whether it be contemplated as a creed, or as a character."

Now, if it is no part of Mr. B's plan, as he says, to describe "Christianity itself," we are at a loss to know what he means, when he says, that he is "to deliver" his "sentiments on what appears to" him "to be the essence of true religion." Can it be doubted for a moment, that wherever "the essence of true religion" exists, it is grafted on the Christian revelation as its parent stock,—and flows from it, as its hallowed fountain?—It may, also, be suspected by some, and not, perhaps, without foundation, that Mr. B. in one part of his introduction, makes some unwarrantable concessions to human reason, at least, in its present degraded condition.

"I propose," says he, "to shew, that the same maxims which govern men, for the most part, in the affairs of this life, will, on a further application, infallibly lead them to acknowledge the propriety of that disposition and conduct, relative to the life to come, for which I contend. On this account, though the Scriptures are frequently referred to in the course of the work, yet, it is more for the purpose of confirming the dictates of reason, than of prescribing to it; and sometimes, merely with a view to ascertain sentiments and facts recorded by certain writers, whom all must allow to be very ancient, and whose authority ought, at least, to have weight with all, who admit, that they were divinely inspired."

We were, we confess, more than glad, to find such dubious expressions as these, followed up by others of a more hopeful cast; in which the author is not only seen to greater advantage; but, we think,

also, more in harmony with himself. "I confess," says he, speaking of the Scriptures, "not only freely, but with joy and gratitude to their glorious author, that to them I am indebted for the far greater part of those important ideas, which seem to flow entirely from reason."

Although we have been compelled to make the above remarks, on what we apprehend to be an oversight in the excellent author's mode of argument; yet, we by no means wish, that our strictures should be extended to the body of the work; for seldom, indeed, have we found, in a production of twelve hundred pages, more to approve, and less to reject.

The first four essays are devoted to the discussion of a future state;—its "*reality*," its "*nature*," "*the danger of future misery*," and "*the attainableness of future felicity*;" and those who wish to see the infidel objections to a future state of rewards and punishments grappled with, in a successful and unanswerable manner, should lose no time in perusing the work before us. The absurd and pernicious doctrine of the final restoration of condemned men and devils, to the felicities of paradise, is treated in a manner highly convincing and ingenious.

The remaining essays embrace a variety of important and interesting subjects, but which are too numerous, and diversified to allow of an analysis in our pages. They display considerable accuracy and abstractness of thought; and are equally remarkable for the high tone of piety they manifest, and the ability with which they are penned. We have a particular pleasure in presenting to our readers, Mr. Burnside's views on "the Importance of Learning to the Christian Ministry," a point, in which our own opinions are in strict accordance with those of the excellent author.

"I cannot but highly commend the liberality and piety of certain individuals, who laid foundations, at a great expense, for sending young men of promising character and talents to proper places for education; that by a course of literary studies, they might be the better prepared for the important work of preaching the Gospel. The institutions, likewise, that have been established for the purpose of securing to candidates for the holy ministry, the benefits of a liberal instruction, exempt from the temptations usually attaching to public schools and universities, deserve every praise and encouragement. The donations made and the subscriptions raised for this excellent object, cannot but be considered as 'sacrifices well pleasing to God.' I am also happy in observing, that the plan of academical studies at the places alluded to, has of late years been enlarged; and that to the knowledge of grammar, of the learned languages, and of theology, it has been judged proper to add some acquaintance with the mathematics and natural philosophy.

"No unlettered minister, it is to be hoped, whatever may be his talents or his usefulness, will despise or censure the literary acquisitions of his brethren. Let him remember, that to men of learning and piety, under God, he is indebted for the translation of the Scriptures into a language which he understands, for the explanation of many passages in them which refer to antiquity and history, and for the able defences of their divine authority, authenticity, and true meaning, which have been made against the attacks of adversaries, formidable for intelligence, shrewdness, and erudition. The reformation, which he so highly and so justly prizes, was effected chiefly through the instrumentality of similar characters. The Missionaries, whose successes are so deservedly the object of his admiration, joy, and thankfulness to God, whether considered as public speakers, as teachers of children, or as translators of the Scriptures, find their labours not a little facilitated by learning. Without the improvements introduced by these and other meritorious characters in the republic of letters, even the language of which he avails himself, would not have attained that degree of perfection which it now manifests. His self-possession and courage, arising from insensibility to his errors in composition and delivery, may enable him to display to the greatest advantage the little he does know; but they cannot possibly supply any material deficiency in knowledge, in the estimation of hearers who are seeking for information: they may obstruct its increase, but they certainly cannot tend to its promotion. The want of learning perhaps exposes him to no just blame; yet it is a defect which makes him an object of pity, and which

ought to inspire him with regret, not with self-confidence. Without it, he may be able to teach 'the first principles of the oracles of God;' but he will find himself at a considerable loss in teaching the new convert 'to observe all things whatsoever Christ has commanded,' agreeably to the diversified and striking illustration or application of them in the apostolic writings.

"On the other hand, let not the learned minister, through excessive anxiety concerning accuracy in speaking, render himself inaccurate; through unreasonable timidity, prevent the due exercise of his powers; or through wilful inattention to the means of a good delivery, impede the proper effect of his superior knowledge. At the same time, let him be upon his guard against the non-improvement or abuse of his literary advantages. If he be not, he will contribute to that undeserved censure and neglect of learning, which the friends of it so much deplore. Qualified as he may be to teach others, let him not forget that he himself yet knows but little, comparatively speaking, 'as he ought to know;' and that he still has need of 'sitting at the feet of Jesus,' in the study of his word; and in looking up to the Holy Spirit for his enlightening influences, without which he is not 'sufficient to think any thing as of himself,' either in the pulpit or out of it. Let him ever remember, that knowledge is not grace; that it will signify little to become the instrument of 'ministring grace to the hearers,' and not of ministring it to himself; and that the more his discourses influence his own spirit and conduct, the more likely will they be to influence those of others. Let the grand subject of his preaching be, the 'unsearchable riches of Christ:' or, in other words, the act of divine grace, without which we should all be in a state of condemnation and despair; the facts and events relative to Christ on which it is founded; the effect it ought to have on our internal and external character; the supernatural influence through which it produces those effects; and the glorious prospects to which it gives rise. In the discussion of these momentous topics, he is at full liberty to avail himself of his acquaintance with the classics; but he should recollect, that the style of these admired authors, whatever be the peculiar manner of each, with very few exceptions, consists, like that of the Scriptures, in the adaptation of words to things, not in 'great swelling words of vanity,' nor in empty declamation. It is a dress always neat and graceful, but never magnificent or splendid, so as not to be appropriate. It allures by the interesting nature of the matter, rather than by the charms of the language. If it be energetic, it is because the sentiments are energetic. In fine, the metaphors it employs confer ornament on nothing but what demands and deserves it; they strike the passions, as well as entertain the

fancy; they exhibit not the world in a state of chaos, but particular parts upon its rising out of chaos, and, like prudent guests, neither weary nor disgust us, either by the length of their visits, or by their frequency."

A devotional and chastened feeling runs through the whole of these Essays, and imparts to them a simple energy, and a power of moving the heart, which literature and genius alone, could not have communicated. An unbounded charity to the whole "household of faith," and a marked detestation of all sectarian bigotry and proscription, are not the least estimable features of these Essays; while, at the same time, important truth is never sacrificed, to empty compliments, nor Christian principle, to the wayward fancies of a temporizing age. To dogmatism, in all its forms, our author may be viewed as the irreconcilable foe.—The diction of the work is often powerful, always simple and perspicuous; and to these, the first and highest qualities of good composition, the author has added those of grace and elegance, in a well-selected imagery, beyond what is usually realized in writings of so abstract and intellectual a character. Upon the whole, we cannot help observing, that if these Essays do not obtain a rapid and extensive sale, the fault will not rest with them, nor with their author, but with the public; a result, however, which we cannot, for a moment, anticipate.

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*Three Sermons on the Seventeenth Article of the Church of England, preached in the Church of the School for the Blind, June, 1821. By the Rev. Edward Hull, M.A. of St. John's College, Cambridge. Rivingtons.*

WE notice these discourses merely because they tend to show what *quantum* of theological knowledge is deemed sufficient, in the present day, to constitute an antagonist of Calvinism. They were delivered,

we understand, (not, indeed, from the title or any part of the work itself,) to an audience comprising much of the elegance and fashion of the aspiring town of Liverpool. Should the preacher, however, be charged with bad taste in introducing so profound and awful a subject to such an auditory, in such a place, we can certify that the manner in which he has treated it, is such as completely to exonerate him from the suspicion of wishing to make any very large demands upon the intellectual faculties of his hearers. In brief, these sermons contain ample internal evidences that their author has never been disciplined to any very subtle logic or profound researches; indeed, it is abundantly obvious, that he has either never read, or read to no purpose, the works of a single Calvinistic writer. Burnet, on the Seventeenth Article, it appears, he has consulted, since from that source, his matter is principally derived, including, of course, as applicable to the present time, the Bishop's statement of the views of Supralapsarians, Sublapsarians, Remonstrants, and Socinians, on the subject of predestination. Eligible and easy, however, as this method might appear to him, it was attended with a species of inconvenience, which almost every other writer would have felt to be embarrassing. Between the delivery of the first sermon, and that of the second, the preacher was favoured with "a friendly communication" from some *amicus cathedra*, informing him that the views of the Socinians on the subjects of divine foreknowledge and human liberty (which, of course, include all the leading points upon which they are at issue with Calvinists as such,) are exactly and entirely the reverse of what he had stated them to be. To many preachers this would have been an awkward mishap, but we do not observe that it was attended, in the present in-

stance, with any very unpleasant effects. Mr. H. alludes, at the commencement of his second sermon, to the "communication" which he had received, and remarks, with surprising coolness and simplicity, that, "if the information which it contains be correct, either Burnet must have been mistaken, or a change of sentiment must have occurred among the Socinians themselves!". We shall leave it to our readers, as Mr. H. left it to his hearers, to solve the weighty problem—whether it be that the Bishop was incorrect, that the Socinians have been mutable, or that the preacher at "the Church for the Blind," after proving himself blind, ought not to have been henceforth received as a patient, lest he should incur the hazard described in that Scripture—"If the blind lead the blind," &c.

We can have no sort of objection to any man's impugning Calvinism; but then we recommend it to all such to consult the approved and standard writings of the people whom they may choose to oppose, and more especially if they intend to have recourse to the press. Some attention also to what is passing in their own day and country, might not be unadvisable. Every age has its own peculiar phraseology, and even the modes and arguments by which the same principles are opposed and defended, are often much varied by time and circumstances. The standard of Calvinism, we believe, has not been so fluctuant as that of Socinianism; yet, with respect to it, also, there are many things in Burnet which we may safely pronounce to be now inapplicable and obsolete. Besides, though we charge the prelate with no wilful misrepresentation, yet he is a writer whose plan did not lead him to introduce the Calvinists as the expositors of their own faith. Instead of standing,

therefore, upon the shoulders of such an author, however respectable and candid, how much preferable would it have been for Mr. Hull to refer to the accredited statements of Calvinists of his own time, and belonging to his own religious community.

Nearly the whole of the first of these sermons might be claimed as the property of Burnet, but for one unfortunate circumstance. The good Bishop's diction, it seems, was deemed too antiquated for the polite "pew-renters of the church for the blind;"\* but in the translation of his matter into a more modern and tasteful version, in consequence of the very subordinate care which has been used faithfully to preserve his ideas, many statements are made, of which Burnet himself would have been ashamed. The second discourse, and part of the third, consist of criticisms on a few (and but a few) passages of Scripture which affect the Calvinistic controversy. Such of them as are worthy of the name of criticisms, have been extant for centuries in the works of the best known expositors, though generally turned by them to more sober and profitable account, than in the case before us. It is not until near the close of the work that the subject of the title-page is introduced. The anti-calvinism of the seventeenth article is then contended for, and the author would have us to believe, established, in the compass of four or five pages, nearly half of which are filled with the quotation of the article itself. We do not complain

of such brevity, but rather think it most suitable to the species of argumentation used in this instance. When the unblushing *ipse dixit* of any individual is set in array against historic fact, as well as against plain and intelligible language, we confess that, with us, one assertion is of as much avail as a thousand.

The following short passage will evince the justness of the preceding remarks. It may be necessary to explain, that in it the author exclaims against what he supposes to be Calvinism.

"How can God be *merciful*, if he turn a deaf ear to the supplications of the greater part, or any part of his creatures, who call upon him faithfully, endeavouring to fulfil his laws, and imploring his forgiveness with a contrite heart, whenever from any cause they may have transgressed them. How can he be *holy*, and "of purer eyes than to behold iniquity," if, by an everlasting decree, he has determined that it shall be impossible for some of his creatures to "walk righteously," and thus, according to his promise, "to dwell on high;" but that, on the other hand, they *shall* commit such crimes as shall justify his previous decree of their reprobation."—P. 16.

We give this representation, or rather misrepresentation, as a specimen of many more, equally gross, which might be extracted from this publication. Having already intimated how it is that we account for them all, we are quite content that the reader should attribute them to the most favourable motive which charity herself can suggest. Many crude statements of Calvinistic doctrine have been made by its *professed*, but injudicious advocates, and its opponents have not been backward to avail themselves of such, though disowned by every respectable abettor of Calvin's views; but no one, we verily believe, ever before pretended to have found occasion to charge that system with maintaining that God "turns a deaf ear to the supplications" of any "who call upon him faithfully, endeavouring to fulfil

\* The name given to the church where these sermons were preached, though uncommon, is not inappropriate, as will appear from its derivation, which it will be necessary to point out to many of our readers. There is in Liverpool an asylum for blind people, which has obtained most respectable and extensive patronage, and the church in question is a recent erection, connected with this charitable institution in some way which we are unable to explain.

\* The *italics* are the author's.

his laws, and imploring his forgiveness with a contrite heart." We take upon us to defy Mr. H. to show, that any Calvinist, learned or illiterate, wise or unwise, from the pulpit or the press, has, at any time, advanced the sentiment, that a penitent sinner is ever rejected by the God of mercy and salvation. Their reproach has often lain in the opposite direction, and we could cite not a few passages from high church-adversaries, in which they are reprehended, with no little severity, for their too liberal proclamations of the blessings of pardon and peace to "the chief of sinners." Indeed, the *high-fliers* have been, in this respect, as variable and uncertain as the Socinians themselves. We really think, however, that if the Calvinists must continue to be denied the protection of justice and of truth, it is high time that they should be allowed to expose the shamelessness of all such attacks. And every Church-of-England man, if he does not know, ought to be told, though it may mortify him to hear the fact, that Calvinism was indisputably the doctrine of all the first founders of his church.

We take our leave of Mr. H. by recommending to him, as both excellent and highly seasonable, the advice of the late Bishop Horsley: "At least take especial care, before you aim your shafts at Calvinism, that you know what is Calvinism. I must say, I have found great want of this discrimination in some late controversial writings on the side of the church, as they were meant to be. Better were it for the church, if such apologists would withhold their services."

*A Comparative View of the Presbyterian, Congregational, and Independent Forms of Church Government, being an Attempt to trace out the Primitive Mode from Scripture and Antiquity. By Joseph Turnbull, B. A. Mini-*

*ster of the Gospel, and Classical Tutor of Wymondley Academy. 8vo. pp. 111.*

It may, perhaps, be truly affirmed, that no subject within the whole range of theological controversy, has occasioned more vehement and angry discussion, than that of Church Government. That a question so interesting to every believer in Christianity, and bearing so directly and forcibly upon the future prosperity of the church of Christ, should have excited much attention, is not surprising; but it is deeply to be lamented, that so much of human, we had almost said, of *infernal*, passion should have been brought into action by these inquiries, and that so much acrimony should have been evinced by the ecclesiastical polemics on either side. Yet it is not difficult to account for this painful fact. This may be considered as the *border country* of Christianity; situated near the boundary line between the kingdom of Christ, and the empire of the God of this world;—it is the point in which Christianity comes most into contact with the secular interests of its professors;—it is that department of the Christian system, in which the claims of Cæsar, and the rights of the Supreme Head of the Church, are supposed by some to clash, and by others, to be inseparably blended and interwoven. No wonder, then, if the inhabitants of this border country exhibit somewhat of the indomitable fierceness of those, who have been long accustomed to view each other's frontiers with jealousy.

Never, we apprehend, was there a time, in which the important question of Church Government could be agitated, and discussed under more favourable circumstances than at present. The signs of the times are propitious to the calm and temperate investigation of this subject. It is not that Christians attach less importance



to the inquiry now than formerly; but that they are, we trust, mutually inclined to enter into it with a better state of feeling. The best of men belonging to the several denominations of professing Christians, have been brought into contact, and taught to love and esteem each other. The effect insensibly produced has been, not that their respective differences are laid aside, but that a better tone and temper of mind have been produced, which cannot fail to prove advantageous to the cause of truth.

The unostentatious, but excellent tract now before us, is, in this respect, quite accordant with what we hope and believe to be, the spirit of the times. It aims at combining the investigation of truth, with the spirit of meekness and love. It is conciliatory, but decided in all its statements. Its avowed design, (and that design is kept constantly in view,) is, to recommend union and co-operation, so far alone as they can be effected without a compromise of principle. We do not mean to pledge ourselves to an entire approbation of all the opinions it defends, or all the practices for which it pleads. Indeed, we shall have occasion hereafter to show cause to the contrary. Yet we have no hesitation in expressing our conviction, that if the principles maintained in this little volume were better understood, and the lovely spirit it breathes were more widely diffused, they would be productive of the happiest effects, and afford a pleasing presage of that happy period, when the family of Jesus shall yet once again be "of one heart and one mind."

In the far greater part of what our author has stated, relative to the general constitution of the church of Christ, the qualification and admission of church members, and the desirableness and practicability of carrying into more full effect the *Congregational* system, as

distinguished from rigid *Independency*, we do most fully and cordially concur, and shall have great pleasure in furnishing our readers with some extracts on each of these interesting topics. But we feel some hesitation in admitting that the office of ruling elders in the primitive church, (even supposing that such a distinct office existed) was precisely that for which Mr. Turnbull contends, or that the official authority of designating to church offices, is vested by the King of Zion, in the Presbytery or eldership, as distinct from the churches over which they preside; or that in any just sense of the term, any authority can be exercised by Christian churches—whether separately or conjointly, over each other.

It is probable, that some of our readers, who have been accustomed to consider the terms, *Congregational* and *Independent*, as words of nearly similar import, will be somewhat curious to know, what are the principal points of difference between the two portions of the Christian church, to which they relate. For the information of such inquirers, as well as because it furnishes a fair specimen of the essay before us, we make the following extract, only premising, that whatever may have been the case two centuries back, the lines of distinction between the two sects (if such they may be termed), are now become so faint and faded, as scarcely to be discernible.

"From the original Partians, three classes arose, approximating, in their views of the church of Christ, in many points; yet maintaining such distinctions, as proved sufficient to characterise them all. These classes were denominated the Presbyterian, the Congregational, and the Independent. The specific difference of the Presbyterian polity consisted, principally, in the dependence of all the churches of a given district on a Court of Delegates, composed of ministers and ruling elders, and backed, in all their decisions, by the authority of the civil magistrate. Diametrically opposed to these, stood the Brownists, or strict Independents, who insisted on the primitive independence of the churches; and seem to have been

opposed to the union of churches, and the authority of the ministers. The Congregationalists took a middle path, and contended for the close union and dependence of churches, though not founded on the natural authority of the churches, or the ministers over one another.

"The Congregationalists were originally termed Independents: but this designation they renounced; and, by that act, distinguished themselves from Independents;—though the custom of speech has generally confounded the two designations."—pp. 11, 12.

On this extract, we only deem it necessary to remark, that both the note which our author has introduced from Mosheim, and the entire church history of that period lead us to the conclusion, that the change of designation took place rather on political than theological grounds; and that it was not so much on account of their differing in matters of discipline from the Brownists, or primitive Independents, that the title was renounced, but because the conduct of Cromwell and his army, had brought great odium upon the name; and rendered it a political, rather than a religious distinction. "The Independents," says Mosheim, "publicly assumed this name in 1644, by their 'Apology.' But many seditious persons availing themselves of the title, the true Independents renounced this title, and substituted another less odious, calling themselves *Congregational Brethren*, and their religious assemblies *Congregational Churches*." A sufficient proof, that the change did not originate in different views of church discipline. In the New England churches, however, the distinction seems to have assumed a more ecclesiastical character, for the excellent Cotton Mather, when describing the views of the devoted Elliott, on matters of Church Discipline, says,

"He looked upon the Congregational way, as a largess of divine bounty, bestowed by the Lord Jesus Christ on his people that followed him into this wilderness, with a peculiar zeal for communion with him in his pure worship here. He perceived in it a sweet sort of temperment, between rigid

Presbyterianism, and levelling Brownism; so that, on the one side, the liberties of the people are not oppressed and overlaid; on the other side, the authority of the elders is not rendered insignificant, but a due balance is herein kept upon both; and hence, he closed with our platform of church discipline, as being the nearest of what he had yet seen, to the directions of heaven."—pp. 13, 14.

Mr. T. seems to think, that though the distinction may not now be as prominently marked as formerly, yet still that it exists to a considerable extent.

"In our own day, some, both in North and South Britain, apparently wish to maintain the original strictness of Independency; while others, professedly of the same denomination, approach nearer to Presbytery. A conviction has settled on the minds of many, that ministers and churches are too insulated; and, without any definite ideas of the alteration wanted, to meet the evils actually existing, they complain, and go on without coming to any decision. The full and strict method of representative government of the Presbyterians, they cannot go into; probably because they see that too much is assumed over the liberty of the brethren, and the ministers of particular churches. Yet, something of the nature of Presbytery, without its unscriptural assumptions, they would wish to see more generally prevailing.

"To such, the general views of Congregationalists, as distinguished from the Independents, seem to offer all that is desired. By them a middle course is steered, between the aristocracy of the Presbyterian, and the democracy of the Independent: or rather, there is such a balance of the two, properly adjusted to each other, as, perhaps, taken in connexion with the sole and supreme monarchy of the Lord Jesus Christ, forms the perfect constitution of his church on earth."—pp. 15, 16.

On the subject of the qualifications, and mode of admitting church-members, some valuable remarks occur, well deserving the attention of all whom they may concern.

"In laying so much stress on purity of character, and in requiring satisfactory evidence of 'repentance towards God, and faith in our Lord Jesus Christ,' the Independents seem to derive their views from Scripture. The New Testament always represents the members of the Christian church, as 'saints,' or 'faithful brethren,' or 'regenerated,' or as 'passed from death unto life.' They are 'called to be saints,' and, 'whom God has called, them he also

has sanctified; &c. &c. Every one surely must be impressed with the conviction, that the main intention of Scripture, is, to mark out those who are to compose the church of God, as characters quite distinct and separate from the men of the world.

"Presbyterians, it is to be feared, too generally content themselves with superficial and inadequate proofs of the formation of the Christian character. Hence the prevailing secularity of their members, and of too many of their ministers. In fact, it appears, that, by admitting a cold and speculative belief of the doctrines of Christianity, as evidence sufficient for church-fellowship, both ministers and church-members have been, too frequently, blended with the ungodly world. The evil seems to arise out of the system; for, among them, the character of a church-member is determined chiefly, if not entirely, by a minister of a congregation. The society, into which the member is to be received,—(if those persons can be called a society, who are never called upon to deliberate or to act,) knows nothing of such a member, but that he has been judged fit by the minister, for the participation of the Lord's Supper. Now, supposing that minister should have defective views of the Christian character, and exhibit that deficiency in his own, what kind of church-members is he likely to join together in church-fellowship? It will be a mere accident if genuine piety be admitted;—nay, it may, by such a man, be purposely excluded."—pp. 18, 19.

Our author adds, however, with at least equal justice, that

"The Independents, however, have probably carried their views to an immoderate length: they have, in their honest zeal, required more, and stricter marks of conversion to God, than they were warranted to do; and thus, many individuals have been shut out from the privileges of the church, whom the Lord has received.

"This error, though in one view venial, in another, is highly injurious,—not to say criminal. Perhaps it were better to be deceived ten times by the professions of candidates, than to run the hazard of excluding one sincere soul, for want of every mark of attainment, or of sincerity, which we could desire. Though a person be 'weak in the faith,' he is not to be rejected, but received; in order that he may be strengthened."—pp. 21, 22.

Thus far we have felt little difficulty in concurring with the sentiments contained in the tract before us. There remain, however, some points, of minor importance indeed, but yet not wholly devoid of interest, on which we have not been able to arrive at exactly the

same conclusions with the respected author of this essay.

Passing by questions of comparatively less moment, and where, perhaps, the difference between us arises more from the mode of explanation, than from the opinions themselves, we come to the subject of the right of appointment to office in the Christian church, and the source of official authority. Mr. Turnbull asserts, that the authority which elders possess, "does not flow from the church; but is conveyed to them from Jesus Christ, through the medium of those already in office," and in confirmation of this, he refers to the 6th chap. of the Acts. If by the conveyance of official authority is merely meant, that pastors already in office act as *organs of the church*, in their name and by their request, publicly initiating the elected elders into that office to which the church has called them, we do not object to such statement; but if, as some passages seem to imply, a right is asserted to convey official authority to others, by virtue of the office which they themselves sustain, we confess, that this is too near an approximation to Presbyterianism for our taste. That the sentiments of the essay may not be mis-stated by us, we subjoin two or three short extracts on the subject.

"The choice of church officers lies with the whole church: the appointment with those already in office. According to the phrase of the New England platform, herein is 'a conjunction of power and privilege, sweetly blended together.' This may be observed in various places of the New Testament; but, as to the ministerial source of authority in the elders' office, it is clear, from Scripture, that no ordination to office was ever made by the multitude. It came by means of the apostles, or their associates. Timothy is enjoined to 'commit the things delivered by the apostle, to faithful men, who should be able to teach others also.'—Titus was left in Crete, 'to ordain elders in every city.' A pastor of Christ's church holds his office immediately under him, 'the Chief Shepherd,' and to him he is accountable. But the ministerial induction into this office appears, from Scripture, not to

reside in the multitude, but in the Presbytery or eldership."—pp. 57, 58.

"The authority of the elders, therefore, is ministerial, and may be considered in a two-fold view.

"First, In stating, explaining, and enforcing, by argument and persuasion, the known will of Christ.

"Secondly, In taking the sense of the church on any doubtful point, after mature deliberation; (wherein their opinion and advice have their proper influence;) and acting as the organs of the church, in executing its decisions."—p. 59.

We confess ourselves somewhat at a loss to reconcile these two passages, as the former seems to intimate a right on the part of pastors and elders, to exercise an authority beyond that which is merely ministerial. The only remaining point on which we feel disposed to differ from the author of this interesting little essay, relates to the right of interference on the part of other associated churches, to whom he supposes a degree of authority, (it is to this term we chiefly object), might be safely and advantageously confided. Not that our author is disposed to abate an iota of the rights of distinct churches; but he seems to imagine, that it is possible to maintain these inviolate, while an authority is possessed by other associated churches to interfere with, and settle the differences that may arise. Such is the obvious import of the following passages.

"Let it be fully understood, that the Congregationalist contends as earnestly for the right of every particular church to manage its own affairs, as the strictest Independent. And, were any synod or assembly to legislate, in any instance, for a particular church, and attempt to impose their laws by any penal sanction, the Congregationalist, according to his declared principles, would protest against the proceeding. Herein he differs from the Presbyterian, who considers a presbytery or synod to have authority over every individual member of the particular churches within their bounds. Hence, as not of these assemblies is as binding on the individual, as the act of a particular church—may more, because of the greater authority. A church, according to the Independent and the Congregationalist, hath power over every one of its members to retain, or to cast out. Presbytery trans-

fers this same power to a representative court of review, composed of the pastors and elders of several congregations: nor does it allow of the actual exercise of this power by any particular church in its members, but only in its officers."—pp. 95, 96.

Yet, shortly afterwards, it is added,

"We respect this sensitive feeling in favour of the liberty of individual churches: at the same time we would suggest, that it may be indulged to an excess, very injurious to the true interest of churches and the Gospel of Christ, and in opposition to his will. If it be admitted, as I think it must be, that a local association of churches of some kind is scriptural, then it must follow that in such an association, something must be done for the common benefit. That which is done for the common benefit, by the parties themselves interested, must certainly carry with it some kind of authority. Is all religious authority papal, and arbitrary, and inquisitorial? Surely a particular church has some kind of authority. It may elect its own officers and members, or exclude them. In doing so it exercises authority. Is this authority of necessity offensive? Again, there is a certain authority attached to the ministerial office: is this necessarily tyrannical? And why may there not be a certain kind of authority possessed by an association of churches, (including of course their elders,) which is not of an offensive and injurious nature?"—pp. 97, 98.

When, however, our author comes to explain the sense in which he uses the term, our sensitiveness subsides almost into approval. For all the authority for which he contends, is but moral suasion, and the influence of love.

"Let us not start at the spectre of our own imagination. The word authority may be innocent or offensive, according to the nature of the thing for which it stands. Is there not, beside the authority which is lordly, overbearing, and arbitrary, the authority of wisdom and knowledge, of prudence and experience, of holiness and love, and good-will? In these representatives of the divine nature, especially when accumulated and concentrated in an assembly of good men, who give, by their uniform conduct, a pledge of their desire and endeavour to honour and glorify God and his Son, there is something reverend and impressive, as well as lovely and attractive. To such an authority, I think, a Christian may bow, in all things lawful, without detracting any thing from the duty which he owes to the Lord Christ, as 'head over all things to the church'; on the contrary, in

so doing he may be honouring his Saviour in thus respecting the advice or the decision of the eminent servants of the Lord. And I should almost fear, the mind which revolts at such an authority, and refuses to abide by its decisions, would be equally insubordinate to any kind of church authority, whatever."—pp. 98, 99.

The principle of association having been asserted and vindicated, a variety of objects are stated, which it might embrace, into the detail of which our limits will not permit us to enter. To some of these proposed objects, we cannot but

feel there would be many and great practical objections, such as watching over "the purity of the churches in faith, order, and morality," and guarding "the purity and competency of the ministerial character," &c. &c. Yet, it were greatly to be desired, that the associations of pastors and churches, which already exist, were rendered more efficient, and that the union of the congregational churches of Great Britain were more general and complete.

M.

## *Literaria Rediviva; or, The Book Worm.*

*The History of the Parliament of England, which began November the third MDCXL. with a short and necessary View of some precedent Years. Written by Thomas May, Esquire, Secretary for the Parliament. London. Folio.*

In the arduous and long continued struggle for civil and religious liberty, which forms so important an era in the annals of our country, there was a glorious display of intellectual and moral vigour, that will for ever appear unrivalled in the histories of civil commotion. Milton has observed of the metropolis of England, in the very crisis of the war, and at a time when it might naturally be supposed, that all the mental energies of the contending parties would have been concentrated and absorbed in one engulfing vortex, and that the most retired contemplations could have been exercised on no other theme than that of arms, that "the shop of war hath not there more anvils, and hammers working, to fashion out the plates and instruments of armed justice in defence of beleagu'rd truth, than there be pens and heads there, sitting by their studious lamps, musing, searching, revolving new notions, wherewith to present, as with their

homage and their fealty, the approaching reformation." Illustrious triumph of science! that could command the most intense and devoted service of her followers, in the midst of surrounding terror and confusion, and lead those to sacrifice at her altar, whose nerves were braced to the conflict and the storm. Conduct such as Englishmen alone could manifest; to break by a simultaneous effort of body and mind, the chains of slavery, and of ignorance; and with the same masculine energy establish the reign of political and intellectual freedom! Were we to amplify the above remark of Milton, and justify his assertion by an appeal to facts, we presume, this epoch of England's literary fame, would rise superior to that of any subsequent period, and silence that contemptible aspersion, which would identify the times of the Commonwealth with the empire of ignorance and fanaticism. It was at this period that the philosophic HARRINGTON pursued his ingenious and original theories in the science of government; that the virtuous and patriotic SYDNEY was contemplating the same noble subject; that the wit of MARVEL was ripening to that delicacy, which made him the admiration of the succeeding reign;



that LOCKE was prosecuting a course of mental investigation, which, at length, opened to his view, a more profound and accurate philosophy, than the wisdom of Greece and Rome had ever discovered; in fine, it was now that MILTON himself arose to exemplify in his pages the union of British energy, and of classic grace, and to raise the literary renown of England, to a competition, in all that is masculine in reasoning, and commanding, and eloquent in style, with the splendid productions of the great fathers of learning. In what portion of England's history, not even excepting her famed Augustan age, could she produce three living poets to be compared to MILTON, WALLER, and COWLEY? When such profound and accurate scholars and antiquaries as SELDEN, USHER, DUGDALE, SOMNER, CASAUBON? Nor must we forget in our enumeration of the authors on general literature, the amiable MORE, the intellectual CUDWORTH, the ingenious GLANVIL, the learned BROWNE. Such men did England boast in that period, which bigoted and unreflecting courtiers have pronounced to be the age of religious madness and enthusiasm, and the very mention of which, ever since the restoration of Charles II. has recurred only as the epitome of all that is hypocritical in religion, absurd in politics, and mean and contemptible in literature. But men of better principles will own, that this period of commotion, served to nourish and mature minds of manly and gigantic growth, and that the symmetry and nerve of the Cromwellian writers, whose infant years were cradled in storms and convulsions, were such as all the delicacy and refinement, and affected polish, of their successors can never rival.

Of this most interesting period of our history we are amply furnished with documents: perhaps no portion of our annals has been

so fully elucidated, as to the mere anecdote and body of events; while there is none in which the life and principle of history, which consist in an accurate and philosophical display of the reasons and springs of action, have been so generally overlooked. Of the elegant and bigoted Clarendon, whose work we are far from including in the above remark, as the prevailing faults of his volumes must be arranged under a very different, and more noxious class, we shall not here trust ourselves to speak. His work has already received its doom, and only one question remains to be decided respecting it—whether he should be more admired for the perspicuity and general chasteness of his style, or despised for the falsehood of his statements—whether the *romance* is to be extolled, or the *history* condemned. Fortunately his prepossessions are so well known, and have been so thoroughly exposed, that none but those who have delivered over their understandings, in vassalage to the same passive obedience that makes so conspicuous a figure in the pages of this romance of Toryism, will ever be misled by his pious frauds; these will now be regarded as harmless and idle dreams, and entitle the volumes which contain them to the appellation of the *civil legend*.

In the faithful and ponderous volumes of Rushworth and Whitelocke, the facts and incidents may be correctly learnt; but so immethodical is the form, and so uninviting is the costume, in which they are presented, that but few have resolution enough to purchase knowledge at such an expense of time, and labour, and patience. They are the very newspapers and gazettes of history; and highly as we estimate the unwearied assiduity and industry of our ancestors, whose energies never seem to have been called into action under less excitement than a massy folio,

we yet doubt, if even the patience of the Cromwellian politicians, or of the members of the *long* Parliament itself, could have held out through a continued perusal of the huge and soporific tomes of Rushworth. Of the numerous individual biographies relating to this age, although many of them, and particularly those of Baxter, Ludlow, and Hutchinson, present pleasing and accurate sketches, yet it is not to be expected that so general and complete a view can be given by any of them singly, as to merit the name of a history. They stand in the same relation to the body of history, as a small segment does to the circle, or as a minute and excellently adapted spring, or wheel, does to the complicated and magnificent machine of which it is a part: however exquisite its design, and however necessary and correct its evolutions, it would give to a spectator but a very inadequate idea of the mechanical powers of the great engine whose operations it subserved.

In calling the attention of our readers to this volume, as to a valuable portion of English history, and a work of great merit, we are not venturing on an opinion unsanctioned by the best and most accurate investigators into the stores of our ancient literature. Warburton, and the great Lord Chatham, on such a point, authorities that cannot be disputed, have established its reputation for fidelity and exactness; and it would therefore be as unnecessary as presumptuous for us to attempt further to adjust its value. It will be ranked, by judicious readers, among those excellent memoirs of particular reigns and periods, by which our national literature is almost compensated for the want of a general and connected view of the great body of our history, and will fill up a chasm in that series which was commenced by Bacon

in his history of Henry VII. continued by Lord Herbert in the life of Henry VIII. and by Camden in the annals of Elizabeth. If it has less minuteness and accuracy of research than is manifested by Herbert or Camden, it equals either of them in the chief and supreme excellence of history, an inviolable adherence to truth; and though it possesses not that magic charm, with which the master-hand of Bacon has encircled and illuminated all his pages, nor that discrimination of character, and abstractness of reflection, which characterize his history, there is an air of unyielding integrity, and unaffected simplicity, that compensates for the absence of the higher attractions and embellishments of genius—qualities in a historian which, if not kept under the severest restraint, render all his statements suspicious, and impart to his very charms and graces the character of defects.

Though Mr. May's political principles were evidently identified with those of the Parliament, and his religious opinions were those of the Puritans, yet he speaks of the conduct of their antagonists without that bitterness and rancour which are but too common among bigoted and fiery spirits. The heroism of the Parliament army is not established on the dishonour of the opposing party, but there is a just award of praise bestowed on those gallant adversaries, whose military virtues and heroic deeds wanted nothing but a nobler cause to have made victory their due, and whose integrity, and steadiness to their principles, must ever be admired by Englishmen, however their principles may be worthy of execration. The following brief extract from the author's preface, will sufficiently evince that fidelity was the attempt of the historian, and that where that attempt was not wholly successful, it was rather the ob-

scurity of the objects, than any unwillingness to discern and appreciate the merits of his opponents, that prevented its perfect attainment.

"It is a thing of extreme difficulty (I might say of impossibility) for those of one party to be truly informed of all the counsels, or the very performances and actions of commanders and souldiers on the other side. How much valour the English nation on both sides, have been guilty of in this unnatural warre, the world must needs know in the generall fame. But for particulars, how much worth, vertue, and courage, some particular Lords, gentlemen, and others have shewed, unless both sides do write, will never perfectly be known. My residence hath bin, during these wars, in the quarters, and under the protection of the Parliament; and whatsoever is briefly related of the souldiery, being toward the end of this book, is according to that light which I discerned there.—If in this discourse more particulars are set down, concerning the actions of those men who defended the Parliament, than of them that warred against it, it was because my conversation gave me more light on that side; to whom as I have indeavoured to give no more than what is due, so I have cast no blemishes on the other, nor bestowed any more characters than what the truth of story must require."

We shall conclude our brief notice of Mr. May's work, by citing the sketch he has given of the character of the gallant Earl of Essex, the commander of the Parliament army; a nobleman every way estimable, *tam marti quam mercurio*.

"The Earl of Essex was a gentleman of a noble and most untainted reputation, of undoubted loyalty to his country and prince; having always (what course soever the court steered) served in an honourable way, the right interest of the English nation, and the Protestant religion; and to that end had formerly engaged himself in the Palatine war, and service of the Netherland United Provinces; insomuch, as at this time, when they sought a Lord to undertake the high charge of commanding in chief, there seemed to be no choice at all; but we may say of this election, as Paterculus did of another. *Non querendus erat quem eligerent, sed eligendus qui eminebat*.—But the love and wishes of the people that did attend him, were far greater than any outward signification could express; to whom he seemed at that time, tho' going to a civil warre, as much an Englishman, and as true a patriot, as if he had gone against a forraigne enemy. Great was the

love and honour which the people in general bore to his person, in regard of his owne vertue, and honourable demeanour; and much increased by the memory of his noble father, the highest example that ever I read, of a favourite both to prince and people."

We cannot deny ourselves the gratification of enriching this article with an additional extract, taken from the celebrated funeral sermon on the Earl of Essex, preached by Mr. Vines, denominated by his brethren the Prince of Preachers. It was addressed to the assembled Parliament, and is now become exceedingly scarce. The whole sermon is highly descriptive of the opinion entertained by his contemporaries concerning that great man for whose funeral solemnities it was composed.

"His nobleness was of a high and honourable elevation; he was a man of fixed principles, and of a masculine resolution, of an inviting familiarity in a stately presence; too generous to be cruel, too great a patriot to be courted; his compassse without trepidation or variation, had constantly stood right to that pole, the good of his country, which he kept in his eye, both when he wore the gowne and sword: he was *fide Romana et Anti-Romana*, of Roman faithfulness, and of Anti-Roman faith; a senatour that honoured his robes. The teares of England, of his servants, of his tenants, doe speake him in a better language than the most eloquent marble is able.

"The character of his EXCELLENCY may be that which DAVID sometime gave to ABNER, the great man in my text; *Art not thou a valiant man, and who is like thee in all Israel?* When the time was come that *Janus* temple must be open'd here in England, by the porter that only hath the key of it, Necessitie, and those orphan sisters, (before spoken of,) Libertie and Propertie, were to chuse their guardian, champion, and vinder; you, the honourable trustees, look-

ed out for a Dictator, in whose hands you might deposite the very being, safety, freedom, lives, *Senatus populusque Romani*, of the Parliament and people of England, and happily pitch your eye and choyce upon this man, who was *stirpe et ingenio bellicosus*, one that had honour to give credit to the cause he undertooke, reputation to vindicate his undertaking from contempt of enemies; interest whose drum could presse an army; dexteritie to manage the sword; counsell to direct it, valour to use it, and faithfulness to discharge it. And he was the man you then resolved to *live and dye* with. It was the greatest honour in the world, to be credited with the infinite *depositum* of the life and being of the Parliament of England. And at this time, when you had assigned him this theater to act his part upon, it was the highest honour to him, that he would undertake to pilot a ship so laden with so great a freight, thro' the tempestuous and angry seas which then began to swell and be intractable; when this poore kingdome knew not for the most part how to wear buffe and steele, untill taught by him; in whom that ancient chivalry and valour of England (which had left its monuments in France and other

parts of the world, but of later times almost emasculate and growne obsolete) was concenter'd, and by transmigration had layd itself up in him: He was the man that was to breake the ice, and set his first footing in the Red Sea; a *Hercules*, but not *in bivio*; a man resolved, when others hung in suspense; fixt, when some stars of greatest magnitude were moved with trepidation, or erraticke. That filled the breache, when many lay *post principia*, and behind the hedge. No proclamation of treason could cry him downe, nor threatening standard daunt him: That, in that mistie morning, when men knew not each the other, whether friend or foe, by his arising dispel'd the fogge, and by his very name, commanded thousands into your service. Such as were for reformation, and groaned under pressures in religion, he tooke by the hand, and they him. Such as were patriots, and would stand up for common liberties, he tooke by the hand, and they him, and so became the bond or knot of both, as the axle-tree of the world, upon which both the poles doe move: and this must be his honour alone for ever, for tho' *Joshua* also doe admirably when he comes to it, yet it is *Moses* that first leads forth Israel by their armies."

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## ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

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*The Duty of Studying Peace; and the best Method of Preaching: Two Sermons, preached before the Aberdeen and Banffshire Itinerant Society, 4th of April, 1821, and published by their desire: together with the Plan of the Society, and a Brief Statement of their Proceedings. The first Discourse by the Rev. Joseph Gibb, of Banff; the second, by the Rev. James Robertson, of Crichtie; and the Brief Statement, by the Rev. William Brown, Itinerant in the counties of Aberdeen and Banff.*

THE object which has brought these two excellent discourses to light, is one, we are persuaded, of paramount interest. Itinerant labours must be greatly multiplied before the dark spots of our kingdom will be illuminated with the light of life; and, famed as Scotland is for the profusion of its religious privileges, we are not without our fears, that many more itinerants might be employed with advantage in its different counties. A popular delusion has taken hold of the public mind, on this side

of the Tweed, as to the real state of Scotland, in respect of Christian advantages, it being thought by multitudes, that little more remains to be accomplished on its behalf. The real state of things, however, in that country, is far otherwise, there being many parts, both in the Highlands and in the low country, remarkably neglected by all denominations of Christians. The Aberdeen Itinerary, which has now existed thirteen years, has been conducted in a liberal and Catholic spirit, and has been, there is the strongest reason to believe, the instrument of spiritual good to many. Its present agent, the Rev. W. Brown, who is a most indefatigable labourer, is held in the highest reputation by Christians of all persuasions, and has been honoured by the Great Head of the church in bringing not a few out of darkness into the marvellous light of the Gospel. The Itinerary, from the poverty of the Congregational Churches in Aberdeen and Banffshire, languishes for want of funds; and the worthy authors of the sermons before us, have kindly engaged to devote any profits that may arise from their sale, to the aid of this excellent institution. This, we hope, will induce a benevolent public, to purchase these discourses with eagerness, as one of the easiest methods possible, of serving one of the best of causes. Irrespective, however, of this, the discourses will stand on their own merits. Their authors are well known, in the north, as men of high ministerial endowments; and Mr. Gibb is known to the public in general, by his very instructive work, entitled "First Principles." The first discourse has for its basis Rom xiv 19, from which the preacher takes occasion, 1. To consider the manner in which Christians ought to follow after the things which make for peace. They are to do so, by unceasingly pressing forward in personal and vital godliness, by imitating the lowliness of Jesus Christ, by daily advancing in that love which is the most excellent way, by exercising Christian forbearance in opposition to doubtful disputation, by restoring those who have fallen by temptation in the spirit of meekness, by preserving a becoming order in the management of social duties, by denying ourselves for the

pleasure and profit of our brethren, by vigilantly watching the door of our mouth and our ears. 2d. The reasons why Christians should be persuaded to follow peace. By the love of Christ, who is the Prince of Peace, by the peculiar nature of the kingdom of Christ, by their intimate spiritual connexion with one another, by its tendency to promote their mutual edification, by its connexion with the honour and general advancement of the Gospel, for the advancement of their present spiritual comfort, by the account which they must give to their final Judge. The second discourse is founded on Col. i. 28, from which Mr. R. takes occasion, 1. To consider what is included in preaching Christ.—It is to preach his dignity as the equal and fellow of Jehovah, his substitution as the surety, his appearance in our nature, the nature and perfection of that work which he accomplished by his death, his power and grace as the Saviour, together with the freeness and suitableness of his salvation, the way in which sinners can obtain a personal interest in his salvation, together with the guilt of neglecting him. 2d. To show how preaching Christ tends to promote the gracious object which God has in view by it. Here the preacher adverts to the state of men, and observes:—That the Gospel finds them ignorant of God, of his law, and of their own character and state as sinners, in a state of insensibility; in both which cases, Mr. R. successfully shows the adaptation of the Gospel to the condition of men. He shows that the Gospel is equally calculated to afford safety and comfort to those who have been convinced and humbled, under their sense of guilt, in the sight of God, that it tends to promote love and gratitude to God, as the grand motives of obedience, that it is the most effectual cure of the spirit of speculation and contention, that it is the best healer even of flagrant sins, that it is the best defence against the temptations of Satan, that it is the best support in poverty and affliction, that it can alone supply the means of Christian fortitude and joy in the hour of dissolution. The preacher's 3d topic is, The manner in which Christ ought to be preached.

The spirit pervading both discourses, is highly creditable to their authors, and we sincerely wish the object success.



*Domestic Religion, or an Exposition of the Precepts of Christianity regarding the Duties of Domestic Life.*  
By William Innes. Edinburgh, 1821. 12mo. 3s. 6d.

CHRISTIANITY is designed to promote all the social and private virtues, as well as those which are of a more public and active nature. If it does not make an individual a good husband, or wife, or parent, or child, or servant, it must have failed in reaching its full influence to the character, though it should have produced a spirit of bustling activity and zeal in promoting many plans of human or of Christian benevolence. There is, in various situations, at present, some danger of Christians being too much taken off from the unostentatious but important duties of domestic life, to the public business and parade of religious societies; of merging their private in their public duties; and of forgetting, while seeking the good of others at a distance, that some within the first line of their own circle require their fostering care, and all the diligence and perseverance of the most devoted attachment. Both are good; and if there be occasionally some real or apparent collision between them, it must arise either from want of principle or of wisdom; not from the incompatibility of personal and private religion with public service.

The small work of Mr. Innes, we consider very valuable, no less from its relation to the subject just adverted to, than on account of the important instruction which it conveys on all the duties of domestic life. The injury done to Christianity, by the inconsistency of its professors, is incalculable. Not all the infidel productions that ever issued from the press—not all the persecutions of the arm or of the tongue, have done the thousandth part of the harm to the religion of Christ that the ungodliness of its nominal subjects has done. The tyranny of a master—the unfaithfulness of a servant—the moroseness of a husband, or the peevishness of a wife, under the profession of the Gospel, have often spread a wide and fatal loathing at the very name of a professor. Woe to the world, because of such stumbling blocks. In the present state

they must be expected, but still woe to the man by whom they come.

Mr. Innes's work is divided into five sections, in which he treats of the duties of husbands and wives, of children, of parents, of servants, and of masters; there is also an Appendix of extracts. Under every head, the doctrine of the Bible is most judiciously expounded, while the illustrations uniformly discover great knowledge of human character. We are particularly pleased with his sentiments respecting the proper treatment of children; a subject on which many parents have yet much to learn. We beg their attention to the whole section on this subject. The following passage, which contains a striking anecdote, we select as a specimen of the work, and conclude by earnestly recommending it to our readers.

"I cannot thus refer to the danger arising from unprincipled companions in early life, without adverting to a very affecting illustration of it, which lately came under my own observation.

"I was some time ago called to visit a stranger in affliction. This person I had never seen before; but he sent to request that I would call upon him, in consequence of my having formerly attended a relation of his, when on the bed of sickness and death. Soon after I entered his room, we were left alone, and while he was labouring for breath, he thus addressed me: 'I have been living, Sir, for fifteen years, without God and without hope in the world. I had the benefit of a religious education. I regularly used to go with an aged relative, with whom I then lived, to the house of God. But I soon left my father's house, and then I went far astray indeed. I most unhappily fell into dissolute habits, and into the company of some who had imbibed themselves, and too successfully instilled into me, the maxims of the French philosophers. I went on in this course for several years. But, I now clearly see, that men have recourse to such systems, not from a conviction of their truth, but to palliate, if they can, a life of licentiousness. I can say, from experience, these maxims never gave me satisfaction, even at the time I professed to embrace them. I never got quit altogether of my early impressions. I felt a secret conviction, that there was a truth in what I had been taught in early life, and that I was now quite wrong. I always looked for some favourable opportunity when I should retrace my steps; but, when I was making resolutions to do so, every new assault of temptation quite overcame me, and bore down all the good reso-

lutions I had formed. I now feel that there is nothing in these systems under which I tried to shelter myself, which I can lay hold of in the time of trouble.

"Being asked if he was accustomed to attend any place of worship, he replied, 'At first I did; but I afterwards gave it up, and used to spend the Sabbath either lounging in my room, or walking about the streets. For some years past, I have gone regularly no where.' In the prospect of death, however, he seemed deeply impressed with a sense of his guilt, and to cling to the doctrine he had heard in early life, but had long forgotten, that an atonement has been made for the guilty, and that the blood of Jesus cleanseth from all sin. He seemed to experience the deepest remorse at the recollection of his criminal conduct, and most feelingly lamented that he could not get his mind impressed as he wished, with what he now saw to be the deeply interesting truths contained in the word of God. In this state, his strength gradually declined. I saw him repeatedly, and in a few weeks after I first visited him, he expired.—What a melancholy picture have we here of the dreadful danger arising to the young, from associating with unprincipled companions,—with those who would encourage them to cast off the fear of God, and by their infidel maxims betray them to their ruin!"—pp. 112—115.

*Letters, chiefly Practical and Consolatory: designed to illustrate the Nature and Tendency of the Gospel. By David Russell, Minister of the Gospel, Dundee. Edinburgh. 12mo. pp. 322. 5s.*

If these letters be not regarded as another *Cardiphonia*, and do not prove a *paraclesis* to many a wounded spirit, we must acknowledge our entire incapacity to form a judgment of the utterance of the heart, or of what is calculated to fill it with the richest consolation. We do not say, that they are distinguished for that easy diction and flow of feeling which constitute the charm of Newton's well known performance. On the contrary, they are rather essays than letters, though all really addressed to individuals. But they are the production of a more powerful mind, and of a mind no less richly stored with the most felicitous views of the evangelical system. There is no affectation of originality—no attempt at striking by novelty of expression, or of sentiment; and yet we are deceived, if the best informed Christian will not find in them numerous views of di-

vine truth, which had not before engaged much of his attention, or introduced for purposes to which they are rarely applied.

The volume contains fifteen letters on the following subjects:—the Sufferings of Christ—the Glory of Christ—the Invitations and Promises of the Gospel—the Design of our Lord's Mission—the Law and the Gospel—Christian Comfort—the Practical Influence of the Truth—the Means and Happy Effects of Sanctification—the Perseverance of Christians—the Death of a Relative—the Benefit of Affliction—our Lord's Answer to the Sons of Zebedee—the Diversity of Degrees in Glory—Difficulties relating to coming to Christ—and Christian Confidence in Prayer.

It will be seen that these topics embrace some of the most interesting and difficult subjects of theological discussion. The bearings of the volume on antinomianism, we think deserving of particular attention. There is here no controversy with it—no direct attack on any of its strong or its weak positions. It does not appear, that the author was thinking of it at all; and in the part of the kingdom in which he resides, its theory is even little known. But the principles and views brought forward, demolish to the ground any system of human righteousness, and of human delinquency. The full and admirable statements of the Gospel, as a scheme of mercy, with which the letters abound, are uniformly blended with such views of it, as the grand medicine for healing the disease of sin, as are calculated to prevent those abuses of the grace of Christ, with which many have been chargeable. The broadest exhibition of divine mercy is never withheld; but the tendency and design of that mercy to sanctify, as well as to comfort, is also maintained. Salvation, in its proper import, healing,—including deliverance from sin, as disease, and as death, is never lost sight of. The person who receives this salvation must be happy, must be holy.

But the volume is by no means limited to one class of persons. Those who are inquiring the way to Zion will be powerfully assisted by it in finding that way. Those who are discouraged by mistaken views

of the Gospel, or oppressing views of themselves, will here find much to correct and elevate them. The self-righteous may be reproved, the inactive stimulated, the perverter of the truth convinced, the disconsolate comforted, and the enlightened and active Christian still farther enlightened and invigorated. We select the conclusion of the fifth letter as a specimen.

"You will perceive, my dear friend, that faith in the work of Christ is but a means to an end. It is designed to produce true holiness. We are all sinners, and if pardoned and accepted, we must be so of pure unmerited favour, through the atonement and intercession of Christ. But while, through faith in him, we are put in possession of the blessings of pardon and admission into the family of God, we are by this very faith, in some measure, made meet for the exercises and the enjoyments of his temple. This is a method of justification which has the most transforming effect. Surely, when we contemplate the Saviour magnifying the law and making it honourable, we cannot but esteem it, and keep aloof from every thing that has but the appearance of disregarding it. When we think of his obedience, can we cease to be active in his service? Must not the study of his character assimilate us to him, and enable us to mortify every evil principle. It is natural for us, when conscious of guilt, and afraid of judgment, to be particularly struck with the goodness of God, as it appears in the exceeding riches of his grace in redeeming us from wrath; but, when we contemplate the whole scheme of redemption, we are no less, yea more, struck with the love of God as it appears in saving us from sin itself. The end is worthy of God, and the means are admirably suitable and glorious, as well as illustrative of his manifold wisdom. Indeed, it were vain to pardon a sinner, and receive him into favour, without changing his mind. Such a man could not enjoy the privileges of the Divine family, and even heaven itself would, to him, be as hell. He could not enjoy the society, engage in the exercises, nor relish the pleasures of the place. Even in the seat of happiness, where there is fullness of joy, such a character would be miserable. Holiness is thus placed in its proper situation, as the grand object of God in the plan of grace. This view of the design of the Gospel shows, that it has never been discerned in its true glory, nor felt in its genuine power, by such as take occasion from it to indulge in sin.

"Never till our persons are accepted through Christ can our services be so; but, when we are ourselves accepted in the beloved, our services are accepted for his sake, and in this way God expresses his de-

light in the work and character of his Son, of which our obedience is the fruit and the likeness. Obedience, then, is yielded, not in order to obtain forgiveness, but to express gratitude for having obtained it—it is not yielded to merit eternal life, but to express the gratitude of the heart to him who hath given it to us of pure favour through the atonement of his Son. It is an expression of delight in the character of him who justifieth the ungodly for the sake of the Redeemer—it is the fruit of conformity to God—it is, in short, happiness in God and in spiritual things, and it makes meet for the full enjoyment of him in the world of purity, holiness, and love. This spirit is promoted by glorying exclusively in the cross of Christ, and living by faith in him. In his cross we see mercy and truth, righteousness and peace, all united. Here sin is seen to be in itself most hateful, and revolting to every proper feeling. It is by this that the heart is broken and made contrite—that the transgressor sees at once his disease and the remedy—his danger and the way of escape—and is taught to put up from the heart the important petition, "God be merciful to me a sinner." It is here that the heart receives the impression of the character of Christ, and becomes assimilated to the spirit of the heavenly world."—pp. 99—101.

*The Land of Sabaeim, or Communications to the Christian World. By the Rev. Ed. Hoblyn, A.B. Curate of Liskeard. Liskeard. 12mo. 1821.*

We have spent more time than the subject deserves, in endeavouring to ascertain, for the amusement of our readers, what might possibly have been the object of this publication, or the notions of its extraordinary author; but with little success. As far, however, as we may presume to understand Mr. Hoblyn's intention, it seems to be to show, that England is the land spoken of in prophecy, under the phrase, "the land of Sabaeim," or "the land of idolatry." The late revival of infidelity, he finds in the numbers of Daniel, and the last persecution of the Church of Christ, i. e. the Church of England, he has discovered in the increase of Dissenters, and prosperity of different sects. Napoleon's career, the battle of Waterloo, and various other interesting matters, he detects among the subjects of ancient prophecy. Upon the whole, this is one of the most childish and absurd publications, which ever appeared in any civilized country.

## EPITOME OF MISSIONARY TRANSACTIONS.

(Continued Quarterly, and embracing all Protestant Missionary Societies in the World.)

### LONDON MISSIONARY SOCIETY.

#### RUSSIA.

*Siberia.*—Messrs. Swan and Yuille appear now to be pretty well settled at *Selinginsk*. Having acquired the Mongolian language, they converse with the natives, visiting the neighbouring tribes, and distributing Mongolian gospels and tracts. On some occasions they have entered the temples, and distributed copies among the worshippers. The effects of their conversation with the people, and with their lamas or priests, are stated to be very apparent on their judgments and feelings. By their medical knowledge, which, together with medicines, they give the natives the benefit of gratis, the Missionaries have much conciliated their good opinion; and the fame of the brethren is spread throughout all the neighbouring country. Mr. Stallybrass is engaged on a Mongolian Lexicon and Grammar.

*RUSSIAN TARTARY.*—*Sarepta.*—Mr. Rahmn is zealously pursuing his labours among the Calmucs in the *Steppe*, situated in the vicinity of *Sarepta*. He distributes the Calmuc gospels and tracts, and converses familiarly with these wandering hordes.

#### AFRICA.

*Cape Town.*—Dr. Philip's residence here, as the Society's Agent, has been attended with that benefit which was expected. His talents, as a preacher, have drawn around him a numerous congregation, so as to render the erection of a new chapel necessary. Suitable premises are now procured, not only for a place of worship, but for the residence of the Agent, the accommodation of Missionaries from the interior, and the education of youth.

The members of the Auxiliary Missionary Society here, are very active in their endeavours to be useful to their fellow-creatures. Some are even disposed to go out themselves and labour as Missionaries. Many of them take an active part in the instruction of between 500 and 600 of the slaves, under Mr. Beck's superintendence.

*Stellenbosch.*—Mr. Bakker, notwithstanding his advancing years and infirmities, continues to preach twice every Sabbath, and, when his health will permit, occasionally at different places in the neighbourhood. His congregation is composed chiefly of slaves, concerning some of whom he entertains a very favourable opinion.

*The Paarl*, 45 miles N. E. of Cape Town.—Mr. Evan Evans continues to labour here, highly esteemed by the people. He has about 300 attentive hearers; and several of the slaves evince a serious concern for the things of religion. Mr. Evans preaches weekly in the surrounding country.

*Tulbagh*, 100 miles N. E. of Cape Town.—During the last year, Mr. Arie Vos performed, twice every three months, journeys of considerable extent in the surrounding country, and was received with much affection, both by colonists and slaves. He was much gratified by observing among them an increased daily attendance on the social as well as public exercises of religion, and many pleasing evidences of the power of the Gospel on their hearts. The slaves whom he has baptized do honour to their profession, by a consistent walk and conversation; and, in consequence, many of their masters have expressed a wish that all their slaves might become Christians.

*Pacaltsdorp.*—The temporal concerns of this settlement, owing to the unfavourable nature of the seasons, have, during the last year, been in an unpromising state. Its spiritual concerns, however, are cheering. The children make progress, especially in writing and ciphering. Since the institution of the Sabbath School, the poor slaves, anxious for learning, come to the settlement from every quarter; and having no money to buy books, Mr. Messer supplies them out of the mission stock, gratuitously.

On the subject of his ministry, Mr. M. remarks: "It seems as if all the poor Hottentots were resolved to obtain the blessings of the Gospel: such as have appeared, for many years, to possess hearts as hard as stone, now come and bow their knees at the feet of Jesus." The Hottentots belonging to the institution have diligently exerted themselves in useful manual labour, especially in the erection of a wall, which incloses and protects the whole settlement. Mr. Messer has apprenticed thirteen boys to various trades. During the year 1820 he baptized 36 adults and 29 children.

*Bethelsdorp.*—During the past year no material addition has been made to the church at Bethelsdorp. The congregation, on the Sabbath day, usually consists of between 200 and 300 Hottentots, who are distinguished for their orderly and attentive behaviour during divine worship. Many of them are ornaments to their Christian profession; but it is to be lamented that, with some, it is far otherwise. The appearance of Bethelsdorp is much improved. A neat chapel has been recently erected, at the end of which is a small depository for Bibles and Testaments. The farmers and others come from a considerable distance to make purchases. More land belonging to the settlement was cultivated, during the last year, than in any one of several preceding years. The Directors have it in contemplation to remove the settlement to some spot more favoured with natural advantages.

*Theopolis.*—The faithful Missionary Ullbricht, whose fortitude and courage amidst the desolations of the Caffres during the late war are deserving of so much commendation, has now entered into his eternal rest. This event was preceded by a long and painful illness. Mr. Barker, his successor, thus writes concerning him: "From the knowledge I have obtained of Mr. Ullbricht, during a residence of three years with him, I could say much in his praise. In him the Society has lost a faithful servant, one who had the temporal as well as the spiritual welfare of the people at heart. He was a man universally respected, and his memory will not soon perish." Jan Tantzoe, the Caffre, superintends the school, and occasionally exhorts the Hottentots. The Cape government has lately made an additional grant of land for the use of the settlement.

*Griqua Town.*—The mission here is now under the direction of Messrs. Helm and Moffat. They have met with great difficulties, from the irregular habits of the people. The church consists of about 200 members; among many of them there appears much lukewarmness: others evince the reality of their religion. Much of the evil which has crept into the church, is ascribed to a frequent and long absence from the means of religious edification, while engaged in hunting. From their fondness for this mode of life, their agriculture is neglected: but as it becomes more difficult to obtain gunpowder, it is hoped they will be under the necessity of cultivating the soil. Should this be the case, an improvement in their moral and social habits may reasonably be expected.

#### BOOTCHUANA MISSION.

*New Lattakoo.*—Daily, at the times of morning and evening prayers, religious exhortations are given to the Matchappees, one of the principal tribes; and frequently, on the Lord's day, some of the neighbouring villages are visited, and the people collected for instruction. Some of the towns lower down the Krooman river, where a favourable disposition has been shown, are occasionally visited. Although a considerable degree of indifference still prevails generally on the subject of religion, it appears that some valuable effects have arisen from the mission. Many of the Matchappees appear to have acquired some proper ideas of God, of Jesus Christ, of heaven and of hell. Formerly they imagined that God derived pleasure from the infliction of evils on men, and the inferior animals: now they think very differently. They no longer confide in their pretended rain-makers. A degree of respect is shown by the Matchappees, generally, to the Sabbath; and they now seldom go out to hunt, or commence a journey on that day. Some perform no secular work on the Sabbath. Many of them attend public services of religion. Many have confessed their ignorance, and solicited further instruction. Some have appeared to be seriously impressed by what they have heard, and many have acknowledged their conviction of the necessity for a moral change of heart. Some are known to pray in private; and some, when on journeys, to keep up social worship. A native female, who lived in the habit of prayer, appears to have died happily in the hope of the Gospel. On the whole, the prejudices of the people are in a great measure subdued; their pernicious amusements are giving way; a greater tenderness is shown for human life; and a general improvement appears in their condition.



**Mobates, N. E. of New Lattakoo.** At this station Cupido meets the people every morning and evening, when he reads and expounds the Scriptures. These services are accompanied with singing and prayer. On the Sabbath the people are assembled for religious worship three times, when the attendance is more numerous than on the week-days. Though no real converts yet appear, this good Hottentot has not laboured in vain. Many of his hearers appear more thoughtful, and have relinquished their hurtful amusements; and this example has made them less frequent among others. Another important effect is, that, like the Matchappees, the people of Mobatee have abandoned all expeditions for plunder.

**Mauritius.**—The mission at Port Louis still continues in a prosperous state. At the commencement of the present year, the number of members in church communion was 34, and there were 6 candidates for admission. In the schools the number of boys was 114, and of girls 74, who are all taught the principles of the Christian religion, and attend the preaching of the Gospel every Sabbath day. Mr. Jones, who laboured at Belombre, in the instruction of slaves and children, and whose success as a teacher is highly spoken of, is now removed to a more important sphere; being in the confidence of Radama, King of Madagascar, as a Missionary in that important station.

**Madagascar.**—It must afford every true friend to humanity and religion great satisfaction to know, that there is now a very favourable prospect of the establishment of Christianity in this extensive island. Mr. David Jones, Missionary, in the autumn of last year, accompanied Mr. Hastie on a visit to the King, with a view to effect the establishment of a mission. The King cordially consented to the introduction of Missionaries, provided some of them should be qualified to instruct his subjects in the arts of civilization as well as in religion; and, at Mr. Jones's request, wrote to the Directors of this Society, desiring Missionaries to be sent; and promising protection, respect, and tranquillity. The King seems to have been much taken with Mr. Jones, having given him a formal invitation to stay on the island, and having allotted him one of the royal houses for his residence, with servants to attend him.

The object of Mr. Hastie's visit being to effect a treaty for the abolition of the slave traffic, which after some anxious suspense of the negotiation was at length happily accomplished, one of the conditions of the treaty was, that twenty young Malegaches were to be instructed in useful learning and arts, under the patronage of the British government. With nine of these young persons, Prince Rataffe, brother-in-law of the King, has lately visited England. His attendance, with several of the youths, at the last General Meeting of the Society, was productive of the strongest sensations. The youths are placed by our Government under the care of the Society, to be instructed according to the stipulations of the treaty.

The stress laid by the King of Madagascar on instruction as an equivalent for the gains of the slave traffic is very remarkable. "It appears to me," says Mr. Jones, "that the King values the article which provides for the instruction of his subjects more than any other part of the equivalent." And again: "The mother of Radama, conversing a few days ago on the advantages to be derived from instructing people, sensibly remarked, that she would never agree to a treaty where money was to be the main object, but would support the plan proposed with all her might."

We trust the deliverance which has been achieved from the yoke of slavery will be followed by an emancipation from the bondage of sin and the dominion of the "god of this world."

Mr. Jones describes King Radama as manifesting a kind and affable disposition, and as possessing talents of a superior order. He has acquired a knowledge of the French language, and speaks some English. He is very desirous that the latter should be generally taught throughout his dominions.

In a letter to the Directors, Governor Farquhar says—"In my opinion, never was so boundless and favourable a field thrown open to your pious labours. A people without any national religion or superstitions of consequence to combat, consisting of about four millions of souls, ready as well as capable of receiving instruction, under the will of a monarch who is as eager to obtain it for them, as you can be to grant it."

## RELIGIOUS INTELLIGENCE.

## I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors at the Publisher's.

## CORNWALL.

(Concluded from page 498.)

**MEVAGISSEY.**—The following particulars and dates should precede the account given at page 443. The introduction of the Gospel into this place was first effected by preachers in the connexion of the late Rev. John Wesley. At their first coming, they met with much opposition, and were several times driven from the town by a mob, who were encouraged to acts of violence by the then resident minister of the established church. The origin of the Independent church is to be traced to the removal from Plymouth to this place, of an individual who had been brought to the knowledge of the truth under the preaching of the Rev. Geo. Whitefield. He, like another Saul, had come to show his enmity by persecution; but so powerfully did conviction fix upon his mind, that his hostile feelings were subdued and removed, and his soul filled with compunction and remorse. This individual, with a few more who coincided in their views of the doctrines of divine grace, formed themselves into a small religious society, and were accustomed to meet at first in the house of the person first mentioned, Mr. P. SMITH, where they had occasional preaching by neighbouring ministers. From the house of Mr. Smith they were obliged, by an increase of hearers, to remove to a loft, which was registered for the purpose of religious worship, and where the attendance still increased. They were, at this time, variously supplied, partly by students from Lady Huntingdon's College, including Mr. CLAYTON, Mr. JONES, and Mr. RENNFEW, and were also favoured with the assistance of the Rev. Mr. SAMPSON, then minister of Truro, who preached every Tuesday evening. In this state they continued till they decided on the erection of a meeting-house. The deed of assignment of the ground on which it stands, bears date in 1776. The foundation-stone was laid on the 16th of February, in that year; and the place was opened for public worship on the 12th November, by Mr. SAMPSON, and a Mr. Cox, a student. The trust deed bears date in 1782. The Rev. T. Wills, of London, and Messrs.

Heath, of Plymouth Dock, and Sampson, of Truro, being trustees. Mr. ANDREW KESTELL, who had been in the Wesleyan connexion, came to Mevagissey in 1784, but never assumed the pastoral office. The place was enlarged, and a gallery erected, during his continuance; and he did not relinquish his labours till compelled by bodily infirmity. He died in April, 1802. The meeting-house was again enlarged in 1815, and re-opened for worship in October of that year.

The **CORNWALL COUNTY ASSOCIATION** was formed at Tregony in December, 1802, when the Rev. Messrs. M<sup>c</sup>All and Wildbore, sen. preached, and it was agreed by the ministers present to meet half-yearly on the Tuesday in Easter week, and the Tuesday after Michaelmas, which they have continued to do to the present time. The object of this Association is to carry the Gospel into the dark and uncultivated villages and towns, and to assist poor congregations. In pursuance of these designs, they have employed two itinerants, have assisted in the settlement of ministers over several churches, and have erected places of worship at Bodmin, Crosswin, Coverark, Edgcombe, Newlyn, Polperro, Prelaw, St. Mawes, St. Stephens, and Treloguithack: several others are in progress.

By a resolution which was adopted at Falmouth in October, 1812, the ministers of the Association form a standing committee for the transaction of business, assisted occasionally by the deacons or managers of the different Independent churches and congregations. They have two secretaries and a treasurer. This latter office is held by the Rev. T. Wildbore, of Penryn.

There is also, in Cornwall, a **Missionary Society**, of which Mr. M<sup>c</sup>Dowall, of Falmouth, is treasurer. It embraces the home department as well as the foreign, and is denominated the Cornwall and Foreign Missionary Society. It meets once a year. An **Evangelical Society** was also formed at Launceston, in 1806, the object of which is exclusively the preaching the Gospel at home. There are likewise three **Bible Societies** established in the county: the first, *The Cornwall, Viscount Fal-*

mouth, President; the second, the Launceston and North Cornwall, the Mayor of Launceston, President; the third, the East Cornwall, J. Buller, Esq., President.

In addition to the societies already mentioned, there are Sunday School, Bible, Tract, and Branch Missionary Societies in connexion with most of the large Independent congregations. In some places, there are also Dorcas and Benevolent Societies.

The state of religious liberty in this county is reported to be extremely gratifying, when compared with other parts of the kingdom. Instances of persecution, or of open and avowed opposition to the preaching of the Gospel, are not frequently witnessed; while, on the contrary, a liberality similar to that contained in the account we have

recorded of Liskeard, is sometimes manifested.

In concluding our statistical account of Cornwall, we beg leave to acknowledge, generally, our obligations to those numerous ministers, and other individuals, who have kindly assisted us in this department. Under this description, we feel constrained to distinguish the name of the Rev. J. Bounsall, of St. Mary Ottery, Devon, a gentleman, to whose valuable assistance we feel particularly indebted. Nor ought we to omit our acknowledgments to Dr. Cope, of Dublin, (late of Launceston); Mr. Moore, of Truro; and Mr. Allan, of Hackney.

The following list exhibits the state of dissent in this county at the present time, *exclusive* of places where there is occasional preaching in licensed rooms.

| Places.               | Denominations.             | Ministers' Names.      |
|-----------------------|----------------------------|------------------------|
| Bodmin .....          | Independent .....          | The Rev. Charles Hall. |
| Callington .....      | Independent .....          | Various.               |
| Calstock .....        | Baptist .....              | Various.               |
| Cawsand .....         | Independent .....          | — John Varder.         |
| Coverack .....        | Independent .....          | Various.               |
| Crosswin .....        | Independent .....          | Various.               |
| Edgcombe .....        | Independent .....          | Various.               |
| Falmouth .....        | Independent .....          | — Ed. Muscott.         |
| Falmouth .....        | Baptist .....              | — W. Price.            |
| Falmouth .....        | Socinian .....             | —                      |
| Fowey .....           | Independent .....          | — Robert Smith.        |
| Grampound .....       | Baptist and Independent .. | Various.               |
| Holston .....         | Baptist .....              | Various.               |
| Herstfort .....       | Independent .....          | Various.               |
| Launceston .....      | Independent .....          | The Rev. A. Good.      |
| Liskeard .....        | Independent .....          | — J. K. Trevor.        |
| Looe, West .....      | Independent .....          | — Douglas.             |
| Lostwithiel .....     | Independent .....          | — J. Skeat.            |
| Mevagissey .....      | Independent .....          | — J. E. Richards.      |
| Meylon .....          | Independent .....          | Various.               |
| Newlyn .....          | Independent .....          | Various.               |
| Penryn .....          | Independent .....          | — Tim. Wildbore.       |
| Penzance .....        | Independent .....          | — J. Foxall.           |
| Penzance .....        | Baptist .....              | — G. C. Smith.         |
| Poliphant .....       | Independent .....          | Various.               |
| Polperro .....        | Independent .....          | Various.               |
| Prelaw .....          | Independent .....          | Various.               |
| Redruth .....         | Baptist .....              | Various.               |
| St. Agnes .....       | Independent .....          | Various.               |
| St. Austle .....      | Independent .....          | — Wm. Pomeroy.         |
| St. Colomb .....      | Independent .....          | — George Oke.          |
| St. Ewe .....         | Independent .....          | Various.               |
| St. Guern Haven ..... | Independent .....          | — E. Richards.         |
| St. Ives .....        | Independent .....          | — Owen Morris.         |
| St. Mawes .....       | Independent .....          | Various.               |
| St. Michael .....     | Baptist .....              | Various.               |
| St. Stephens .....    | Independent .....          | Various.               |
| Saltash .....         | Baptist .....              | Various.               |
| Truro .....           | Independent .....          | — Wm. Moore.           |
| Truro .....           | Independent .....          | Various.               |
| Truro .....           | Baptist .....              | — Edmund Clarke.       |
| Truro .....           | Baptist .....              | — Coxhead.             |
| Tregony .....         | Independent .....          | Various.               |
| Torpoint .....        | Independent .....          | — Sheppard.            |
| Treloguithack .....   | Independent .....          | Various.               |

## II.—MISCELLANEOUS.

*Secession of Irish Dignitaries from the Bible Society.*—The Archbishops both of Armagh and Dublin, with the Bishop of Meath, have withdrawn their names as Patrons of the Hibernian Bible Society. His Grace, the Primate, states, that "though a friend to the circulation of the Scriptures," he disapproves of the public proceedings of the Society. "Those meetings," says his Grace, "consist of a number of persons, whose religious opinions are at variance with each other, and each person has a right to express, without control, his own religious opinions, in his own language. Under such circumstances, it is impossible to prevent observations being made, which are injurious to the Established Church, and offensive to its members. I cannot, therefore, consistently with my duty, any longer sanction the proceedings of the Society, or continue even its nominal patron."

*Congregational Union of Scotland.*—The Deputation from Scotland on behalf of the Congregational Union, beg leave, for themselves and their brethren in the North, to assure their Christian friends, of different denominations, in the metropolis and its neighbourhood, of the deep impressions of gratitude which they have carried home with them, for the readiness, and kindness, and cordiality of the reception they experienced, and for the favour and liberality shown towards the cause which they had been commissioned to plead. They trust, the funds they entrusted to the Committee of the Union will be appropriated to its great objects with such integrity and discretion, as to leave their friends and brethren in the South no reason to regret their having contributed to an Institution, of which the effects hitherto have been so very beneficial. The total amount of collections and contributions, in London and its immediate vicinity, is upwards of £770, inclusive, however, of expences of travelling, &c. &c. which are necessarily very considerable. A particular statement of the various collections, &c. will of course be given in the next report of the Union.

JOHN HERCUS.  
WILLIAM HENRY.  
ALEX. DEWAR.  
RALPH WARDLAW.

*New Society at Paris.*—A Society has recently been formed at Paris, entitled, the "Society of Christian Morality," the object of which is, the application of the precepts of Christianity to the relations of Society. Their prospectus states, that the greater part of the evils which afflict mankind, are the melan-

choly effects of an illusion as to the means of procuring happiness, many friends of humanity have thought, that the moment is arrived when they may successfully establish a Society, which will combine its efforts, to point out to mankind the only true source of happiness, in the precepts of Christianity; precepts essentially the same with those which the Creator has engraven on the hearts of all men, and which Jesus Christ developed and explained, in a manner more attracting and clear; which he enforced by the most powerful motives, but which are unhappily less known, less respected, and especially less followed than they ought.

"1. The object of the Society is incessantly to explain and point out to the minds of mankind the precepts of Christianity in all their simplicity, and to give rise to, or rekindle, more and more, the sentiments of charity and general benevolence, so necessary to the reign of peace on earth.

"2. The labours of the Society will consist.—(1.) In collecting all the accounts it can procure of the establishments, and various productions, from all countries, which have for their object the improvement of the moral state of man.—(2.) To publish periodically a Tract devoted to the salutary influence of Christianity on the Institution, the civilization, and the prosperity of the people, and to state that which appears, from the documents of the Society, to be worthy of imitation.—(3.) The Society will publish, as far as it has the means, other Essays, calculated to convince the rising generation, that they cannot expect either true or durable happiness, but in the due regard to the precepts of the Gospel. In the various publications of the Society, it will scrupulously avoid all discussion on the points which divide the different branches of the Christian family."

This Society is composed of Catholics and Protestants.

*Liberal Conduct of Magistrates.*—The following letter was lately read, and received with most lively satisfaction, at a Meeting of the Ministers and Delegates of Independent Churches, associated in one of our counties. It was addressed to the Secretary by an itinerant employed under their patronage; and we insert it with much pleasure, more especially as we have felt it our duty, of late, to give a place in our pages to communications of a very different description. We should be happy to give the names of the parties to whom it is so creditable; but, lest we

should do any thing that might possibly be unacceptable to them, we deny ourselves of this gratification.

"My dear Sir,—There is another subject which I think, in justice to some individuals concerned, I ought to mention. Within little more than the space of twelve months, we have met with some interruption at two of our places of worship. We were under the necessity of making application to the magistrates, and in both cases were successful.

"The former of these unpleasant affairs took place at B——. A person of property broke in upon us, in a rude and insolent manner, and interrupted the worship of God. In this case, I waited upon J. F——, Esq., a Magistrate, who received me in the most polite and handsome manner, and in the course of a conversation of some length, which I had with him, he expressed himself in the most liberal and enlightened manner on the subject of religious liberty, and repeatedly declared his determination to protect his Majesty's peaceable subjects in the enjoyment of their religious privileges. He said, he was glad I had not passed over the matter without notice, and desired I would never, on any future occasion, be backward to bring such persons to justice, for I might depend upon it I should ever find in him a staunch friend to the Toleration Act, which he considered one of the strong bulwarks of the nation. After this, it is almost needless to say, that the case was soon brought to a favourable conclusion.

"The other affair of this kind took place at K——. Some vicious young men had frequently entered our chapel between morning and afternoon services, and abused some of the Sunday School children, who, in consequence of coming from a distance were in the habit of eating their dinner in the chapel. These youths were frequently admonished, but to no purpose. At length, our friends made application to the Rev. R. H. and T. H. Esqrs. magistrates in this district, who immediately summoned three of the offenders to appear before them. The case having been stated, the magistrates gave the persons accused a most severe reprimand, in course of which, many liberal expressions were dropped in favour of Dissenters, and concluded, with informing the young men, that if any thing of the kind were proved against them in future, they should be punished with the utmost rigour of the law. They were ordered to pay all expences, and were dismissed. I am, dear Sir,

Your's affectionately,

W. S.

#### AMERICA.—STATE OF RELIGIOUS DENOMINATIONS IN NEW ENGLAND.

(The following interesting article of intelligence is furnished by a respected Correspondent, from a work recently published by the Rev. J. Sabine, of Boston. It will be followed in our Supplement, by some remarks from the same author, on the Progress of Socinianism among the New England Churches.)

THE PRESBYTERIANS, though not the largest body in the United States, yet from their union, and the solid compact form of their polity, exhibit an ecclesiastical character, as entire and as complete as any other denomination in the empire. These churches prevail most in the States south of New England. "Their supreme ecclesiastical judicatory, is styled, the General Assembly of the Presbyterian Church."—There were in 1817, within the bounds of the General Assembly, 10 Synods, 36 Presbyteries, 772 congregations. The Presbyterians are uniformly Calvinists, and they maintain a strict adherence to all the grand essentials of doctrinal and practical religion. The *Dutch Reformed Church*, is of the Presbyterian order, and of the orthodox faith: they subscribe the canons of Dordrecht with some additional ones, peculiar to their standing in a country distant from the mother church. The formulary of doctrine to which they adhere, is contained in the Heidelberg catechism. Of this church there are about 80 congregations composing one synod, styled, the Dutch Reformed Synod of New York and New Jersey. The Presbyterian order claims two other denominations: the German Lutherans, and the German Calvinists. They carry their faith in their name, and if they do not glory in the cross of a divine Saviour, they preserve a designation which will be a witness against them another day. There are about 200 congregations of these Germans, and they maintain harmony among themselves, as well as with the Presbyterians in general. The whole amount of Presbyterian congregations is about 1050. Presbyterianism prevails but little in the Northern States, and Congregationalism as little in the Southern.

But, CONGREGATIONALISM is the standing order of New England. Here, as we have seen, the British congregational churches first sat down; and from that little, unprotected, persecuted, but heaven-owned band, sprang those numerous societies which now spread over and adorn the six Northern States. There are about 1000 congregations of this order in New England, one-third of these are found in Massa-



chusetts alone. About 200 more of this denomination are scattered over the other States. These churches in their platform are Calvinist; but many have departed from their constitutional faith, and are become Socinian. The churches of this order [congregational] have a settled principle of association, they meet in greater or less bodies according to local circumstances; but these several bodies again unite on a more extensive plan in general association or consociation and convention. *These churches watch all such associations with a jealous eye, they are tenacious of their independent liberties, and seem to fear that ministerial union may grow into a disposition, by which the privileges of congregationalism may be lessened or destroyed.* The orthodox have one ground of fear, and the heterodox another.

The BAPTISTS are extended all over the union; but in Rhode Island they preponderate. A report of their own states, that in 1818, there were 138 associations, 2662 churches, 1859 ministers, and 190,000 members. The Baptists are in general sound Calvinists. Learning, it is said, (with what truth I pretend not to say) is less esteemed by this denomination than by some others. It may be so, but they have the start of some others in real religion, sound doctrine, and zeal for propagating the Gospel.

EPISCOPACY.—That body of Christians worshipping under the *mitre*, are denominated in the old country, *The Church*, and all who withdraw from them, *Disenters*. But in America the episcopacy is a church, and every other denomination, a church too. But Episcopalians, of the order of the church of England, whether really of that order or not, fancy themselves a true and distinct church, and all others they pronounce schismatics and sectaries. I hope we shall find, in the American Episcopacy, as by its own constitution established, nothing so unchristian and intolerant. Before the revolution there was no Episcopacy here; clergymen who officiated upon the church of England rubric, had gone to the mother country for orders, or had come from thence thus qualified. But upon the independence of the States, it became necessary to organize, and constitute an Episcopal bench for the new world; though this important measure did not succeed till several years after the establishment of the States Government. An Episcopacy is not so easily prepared and perfected as a system of civil polity. A political establishment may be genuine and effective, if the people themselves make it so; but in the church,

things are not quite so quickly and independently adjusted. The American Episcopacy has no legal and ecclesiastical connexion with the mother church of England. From the Common Prayer now extant, and in use, it appears, that there have been various alterations in that formulary of devotion; some things strictly enjoined by the English church, are left to the discretion of the minister: and upon the whole, the American Common Prayer must be allowed, by all candid and serious persons, to be an improvement of that truly sublime, and for the most part evangelical, manual of devotion. There are eight dioceses in the United States. A bishop with certain of the clergy, form a state convention. But the general convention of the Protestant Episcopal Church, is the body to whose care the interests of the whole church is intrusted. This convention is composed of two houses: the house of bishops and house of delegates, consisting of clergymen and laymen. The American bishops have wisely declined those pompous titles of *his grace*, *his lordship*, *father in God*, &c.: neither have they in their church the pomp of a *cathedral*, nor the offices of *deans*, *archdeacons*, *prebends*, *canons*, &c.

METHODISTS.—These societies sprang from the labours of Mr. Wesley, and most likely would have continued in fellowship with his denomination, had it not been for the revolution. The Methodist Episcopacy was derived from the consecrating unction of a continental bishop. But the English Methodists never instituted any churches at home upon the Episcopal plan: England could no more bear two Episcopacies, than “the earth two suns.” In America, this denomination is styled, the United Societies of the Methodist Episcopal Church. They have three *right reverend* bishops presiding in a vast association of Christians, who seem to aspire to no higher ecclesiastical honours, than to deserve the name of the zealous and devoted disciples of the Son of God. This class of Christians in America alone, amount to about 240,900. English and American Methodists together, about half a million.

DIVERS SECTS.—Among these, the Moravians claim the most distinguished place. Their unassuming, but indefatigable diligence among the Indians, entitle them to high praises. They style themselves, the United Brethren of the Protestant Episcopal Church.—*Friends* or *Quakers*—*Shakers*—*Tinkers*—*Menonists*—*Universalists*—*Swedenborgians*, &c. &c.

## NOTICE TO THE PUBLIC.

The Editors of the Congregational Magazine, with a view to subserve the cause of religion and learning among their readers, and the public in general, have resolved to propose from time to time, a few subjects for PRIZE ESSAYS, and POEMS, to be submitted to their inspection, and published in this work. The ESSAYS and POEMS are to be delivered in with a feigned signature attached to a private note to the Editors; and the successful productions will be announced by their insertion in the magazine, as soon after the receipt of them as may be found practicable. The authors of the successful Essays and Poems, on application to the publisher, either personally or by letter, and after verification of their claim, by acknowledging and identifying the feigned signature in the note to the Editors, will be entitled to a COMPLETE SET of the CONGREGATIONAL MAGAZINE from its commencement in the year 1818, to the close of the present year. The unsuccessful papers may be claimed at the publisher's, by application under the private signature. The Editors think it necessary to state, that in the composition of the essays and poems, regard must be paid to the following limitations. No ESSAY will be allowed to occupy more than four pages in two successive numbers, or six pages in one number. No POEM to exceed three pages in two successive numbers, or four pages in one number.

The following subjects are now announced for Prize Essays and Poems to be submitted to the Editors, at the publisher's, on or before the 1st January 1822.

## ESSAYS.

1. A View of the State of Religious Liberty in the principal Nations of Europe.
2. The present State of Religion and Learning among the English Dissenters.
3. The present State of Popery in England, with the best Means of counteracting its Growth.
4. On the Influence of Calvinistic Theology in promoting Practical Piety.
5. On the Importance of maintaining, and the best Means of promoting, Domestic Religion.
6. An Historical Essay, on the Conversion of the Britons to Christianity.

## POEMS.

1. The Evangelization of the South Sea Islands.
2. An Ode to the Memory of the Two Thousand Ejected Ministers.
3. On the Character and Deeds of Alfred.
4. On the Conversion and Ministry of the Apostle Paul.

## ANSWERS TO CORRESPONDENTS, &amp;c.

COMMUNICATIONS have been received this month from the Rev. T. Morell—W. Orme—Dr. Evans—G. Payne—J. Turner—W. Scott—S. Sleight—J. E. Good—John Whitridge—William Hull—John Alexander—John Blackburn—John Bulmer—D. Ford—Dr. Wardlaw—R. Soper—T. James—Josiah Redford—Also from Theologus—B. Digby—Sylvanus Laicus—a Dissenter—Solus Nunc—R. H.—Shugird—E. R.—M. C. S.—Spero.

We fear the subject proposed by *Alterutroque* is not altogether suited to our pages, and might lead to interminable and unprofitable controversy.—*Erasmus* is thanked for his criticism on President DAVIES: his remarks, appear to us perfectly just; but as they tend merely to expose a verbal inaccuracy, and not any doctrinal error, we must decline the insertion of them. His communications on topics of more general interest will be acceptable.—*Horatio's* communication on *Piety and Learning* will appear.—Our Correspondent who offers the *MSS.* of Philip and Matthew Henry, is informed, that they will be acceptable.

ERRATA (in the last Number).—P. 594, col. 2, line 9, for *her* read *him*.  
(In the present Number).—P. 632, col. 2, line ten from bottom, for *immerged* read *immured*.  
P. 635, col. 2, line 3 from bottom, for *meminess* read *meminiscere*.

The SUPPLEMENT to the Congregational Magazine for 1821, containing a Memoir of the late Rev. P. Thompson, of Leeds, a Sermon Preached at Leicester, and a variety of interesting Essays, Reviews, &c. &c., with the INDEX to the Fourth VOLUME, will be published on the 18th of December.

The Number for January 1822, will contain a Sermon by the late Rev. T. N. Toller, with additional anecdotes, &c.

We are under the necessity of deferring our *Select List* of new works, and several important articles of Religious Intelligence, till the publication of the SUPPLEMENT.

**SUPPLEMENT**  
 TO THE  
**London Christian Instructor,**  
 OR  
**CONGREGATIONAL MAGAZINE.**  
 FOR THE YEAR 1821.

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**MEMOIR OF THE REV. PETER THOMSON,**

LATE PASTOR OF THE SCOTTISH PRESBYTERIAN CHURCH, LEEDS.

"O there was One—on earth awhile  
 He dwelt; but transient as a smile  
 That turns into a tear."

*Montgomery.*

PETER THOMSON, the subject of this memoir, was a native of Coldstream; and was born on the 11th of August, 1778. His constitution was naturally weak, so that during his infancy he was frequently attacked by diseases of the most dangerous and alarming kind. His parents often dreaded that he would never arrive at the years of maturity. In this, however, their anxious apprehensions were not realized; the great Head of the Church having determined to "give him a place and a name in his house," and to employ him for a short time as a messenger of salvation. As he advanced in years, his strength was gradually increased; and though he was never robust, he enjoyed for the most part, a tolerable share of health.

Blessed with a religious education, he gave early signs of real piety; and among the first wishes which he was capable of forming, appeared an anxious desire to serve God in the ministry of the Gospel. When yet a child, he often expressed a desire to be employed in this great and important work, and to this object alone his views were uniformly directed, so that it cannot be remembered that he ever spoke of applying himself to any other department of life.

Capable of close application, endowed with a memory uncommon.

CONG. MAG. SUPP. 1821.

monly retentive, and favoured with a teacher of classical taste and attainments, he made such proficiency in both the Latin and Greek languages, as fitted him for entering the University, even before it was deemed prudent, on account of his youth, to send him from home. His anxiety for the work of the ministry continuing, his parents at length consented to encourage his views. He was accordingly sent to the college of Edinburgh in the year 1792. Young as he then was, he prosecuted his studies with eagerness and diligence, and certainly with very considerable success. During his stay at the University, he attended all the classes in which those languages and branches of science are taught, the knowledge of which is regarded, by the community to which he belonged, as necessary, or highly important, in those persons who wish to declare to others, "the mystery of the Gospel."

After leaving college, he was examined by the Presbytery of Kelso, respecting the proficiency he had made; and being found qualified, he was allowed to enter on the study of theology. He had now for his tutor the Rev. Dr. Lawson, minister of Selkirk, and professor of divinity to the Associate Synod of Scotland.

After having finished his course at the Divinity Hall, he was called upon by the Presbytery of Coldstream, to enter on trials for li-

cense. This was an important period of his life; and the views now immediately before him were such as could not fail to make a deep impression on his mind. The different pieces for trial appointed by the Presbytery having been executed in a manner which did honour to himself, and gave the amplest satisfaction to his judges, Mr. Thomson, on the 9th of April, 1799, was licensed to preach. The Sabbath after this, he preached at Coldstream, the place of his nativity. His friends there heard him with all those mingled emotions which a first appearance of the kind is so naturally calculated to excite. He was now little more than twenty years of age; but his public discourses, even at that period, would have done no discredit to an older man. His popularity from the first was great, and it continued undiminished till the day of his death.

His address in the pulpit, and his manner of preaching altogether, were such as fitted him for being particularly acceptable in England. He had paid so much attention to elocution, that it was scarcely possible, from his pronunciation, to discover that he had been bred in Scotland; and he delivered his discourses with all that animation which, while it is agreeable to hearers every where, is almost absolutely necessary to gain the attention, and impress the hearts, of an English audience. At the time he entered on his public labours, in the vineyard of God, there was a small congregation in Whitby, a considerable town in the North Riding of Yorkshire, which had long been supplied by a succession of preachers from the Associate Synod. Thither Mr. Thomson was sent, where he continued a considerable time. From their first hearing him, the people forming this congregation, conceived the design of inviting him to settle with them, in

the pastoral office; and the longer he remained with them, the more their attachment was confirmed, and the more anxious they became to enjoy the benefit of his stated ministrations. Soon after his return to Scotland, they petitioned the Presbytery of Coldstream, under whose inspection they were placed, to appoint a minister to moderate in a call. The petition was readily attended to, and Mr. Thomson was the object of their unanimous choice.

The Associate Congregation at Paisley, then destitute of a minister, next enjoyed the labours of Mr. Thomson. His popularity in this place was equally great; and after a short trial the people there also agreed to give him a call. When the two invitations from Whitby and Paisley were laid before the Synod, it was generally thought that the latter would be preferred. The society at Whitby was then very small: on the contrary, that at Paisley was both numerous and respectable. Mr. Thomson, however, adhered to a resolution which, some time before, he had formed, of submitting entirely to the Synod. After the matter had undergone a long and serious discussion, it was carried by a majority of votes that Whitby should be preferred; and the presbytery of Coldstream was enjoined to take the necessary steps in order to Mr. Thomson's settlement. Having passed with approbation the different trials usually assigned, previous to ordination, on the 11th of December, 1799, he was set apart, "by the laying on of the hands of the Presbytery," to the pastoral charge of the Associate Congregation at Whitby. In a few days after, Mr. Thomson set out for the place of his destination, where, upon his arrival, he was received with joy by those to whom he was sent. The commencement of his ministerial career was auspicious; and for some

time he continued to discharge the duties of the pastoral office with pleasure to himself, and with profit to many of those among whom he laboured. Soon after his having settled at Whitby his audience increased considerably; and in the evenings his chapel, for the most part, was very numerously attended. Still, however, comparatively few united themselves in church fellowship. Yet, even in this respect, matters were gradually becoming more encouraging. Finding his situation thus improving, he married a young lady with whom he had been long acquainted. When he had been some time involved in the cares of a family, Mr. Thomson had to struggle with many difficulties. His trials were peculiarly severe, and continued till his connection with the congregation at Whitby was dissolved. They certainly preyed upon his mind, and though, eventually, he appeared to have recovered from the bad effects of them, yet, it is probable, they contributed to shorten his days. What, perhaps, augmented his sufferings, or at least precluded the possibility of obtaining their more speedy removal, was his extreme, and, it may be added, his culpable delicacy in speaking of them. Unwilling to cause a moment's pain to those to whom it was ever his most ardent desire to afford pleasure, it was long before he gave the slightest hint in reference to the hardships which he was doomed to suffer. Indeed, he never spoke freely of his sufferings till the cause of them was removed; and his greatest sorrows, at least many of them, remained buried in his own bosom. Since his death some pages of his journal have been read with feelings of the most painful description. It will be readily inferred from what has been already said, that his people were not acquainted with his distress, at least in all its extent;

and though a few individuals were to be blamed for some of his troubles, it must be said of those committed to his more particular care, almost without exception, that to the last they loved him as a man, and revered him as a minister. Some of them showed him a degree of kindness which excited his own gratitude, and which well deserves the thanks of his friends.

While at Whitby, Mr. Thomson preached three times every Lord's Day. This must have required very considerable exertions in a young man who was in the habit of writing, and committing to memory whatever he delivered in public. That he was sometimes obliged to make extemporaneous efforts, may be supposed; but it appears that he seldom attempted any thing of this kind, except when driven to it by dire necessity. Being thus called to study with the closest attention the different important subjects on which he addressed his congregation, Mr. Thomson could hardly fail to make rapid improvement. His attention to the graces of composition, and his previous reading on the various topics which he discussed, served at once to store his mind with useful ideas, and to give him a facility in expressing them; which, upon his first attempts, he often feared he should never attain.

After he had been settled more than four years in Whitby, Mr. Thomson was requested by the Presbytery at Edinburgh to preach for some time to the congregation in Albion Street, Leeds, formerly under the pastoral care of Messrs. Waugh and Price, who had belonged to Lady Huntingdon's connexion. There his services were highly acceptable; and the people, through the medium of the Presbytery, soon presented him with a unanimous call to be their minister. In this event there ap-



peared something remarkably providential, especially when viewed in connexion with his situation, at that time, in Whitby. This could not fail to impress his mind, and to have considerable weight in bringing him to a final decision in reference to his removal. There seemed indeed no alternative; for though he still "longed after" the people of his present charge, "in the bowels of Jesus Christ," yet a number of circumstances rendered it necessary that he should leave them. Having therefore, in Feb. 1804, stated the particulars of his situation to the Presbytery of which he was a member, and his willingness to go to Leeds, his ministerial relation to the congregation at Whitby was dissolved. On the 5th of April succeeding, he was admitted, at Leeds, to the congregation mentioned above. At the commencement of his labours there, the congregation was small; but he had the pleasure of witnessing its gradual increase. From the time that he settled in Leeds, he was much admired as a preacher by most of those who availed themselves of the opportunity of hearing him; and his popularity increased in proportion as he became more generally known. Eventually, the success of his ministry at Leeds was great beyond all expectation. He had not merely the pleasure of seeing his chapel numerous attended; he had the far greater happiness of knowing that the truths which he delivered were blessed to the eternal benefit of many souls. Perhaps few ministers in the present day have been honoured in doing more good in so short a time. But Mr. Thomson was not more endeared to his people by the usefulness of his public labours, than by the example which he set before them. Frank and engaging in his manners, he seldom failed to secure the esteem, the love, and the confidence of those with whom he had

any intercourse. There was no part of his conduct of which his people speak with more pleasure, which they remember with more gratitude, or of which they are more anxious to see honourable mention made, than his uncommon attention in visiting the sick. He never heard of any belonging to his congregation being in trouble, but, to use his own expression, "he seized the precious opportunity;" and he improved it, in showing that sympathy with the afflicted, and their relatives, which is so seasonable; and in delivering those instructions, which, in such a case, are so well calculated to make a deep and salutary impression on the heart.

Indeed, the benevolence of his heart induced him to take an interest in the welfare of his fellow men in general. From this principle it was, that, when the news of Lord Nelson's victory over the combined fleet arrived, Mr. Thomson wrote a letter to the printer of the Leeds Mercury, in which he suggested, for the consideration of the clergy, whether it might not be proper to make, on that day, in all the churches and chapels, a collection for the widows and orphans of those who died in the cause of their country. "Charity," said he, "is justice in such a case." It is well known that the plan was universally approved, and adopted; and a sum was raised, which must have afforded considerable relief to the unhappy individuals for whose use it was intended.

But Mr. Thomson's days were now drawing to a close. As if from some pre-sentiment of what was about to take place, he discoursed to his congregation, more frequently than usual, on the subject of death, and on that state of immortality, on which he was so soon to enter. Not long before the time of his decease, a young person was, on a Sabbath immediately after sermon, to be interred

in the burial-ground adjoining the chapel. He had been preaching concerning death; and the corpse being brought in, when he had nearly finished his discourse, he stopped short, and exclaimed,—“But I see another trophy of the king of terrors!—I may,” he added, as he went on to improve the opportunity thus afforded him, of pressing upon the consideration of his audience the shortness of life, and the uncertainty of its continuance,—“I may myself, perhaps, be the next that shall be brought lifeless into this place.”—This, alas! proved to be the case. On the morning of the 12th of Feb. he found himself very unwell. His complaint had all the symptoms of an inflammation of the lungs. Bleeding was resorted to, and he found his pain, at first, somewhat relieved by it. Soon, however, it returned with greater violence. The same means were again employed, and he again felt himself easier; but it was only for a time, and his disorder assumed appearances more and more alarming. His situation, indeed, appeared now to be dangerous in the extreme. Farther medical aid was therefore called in: but it was too late; his disorder had already made such progress as to baffle the power of medicine. On Monday morning, one of his elders, who had been anxious to see him from the first, was permitted to converse with him for a short time. Beholding, with the deepest sorrow, his beloved minister stretched on that bed from which, he feared, he would never rise, the good man thought proper to make some inquiries respecting the state of his mind. “Is Christ still precious to you?” he asked. “Yes,” Mr. Thomson replied, with great fervour, “he is infinitely precious—and infinitely more precious now than ever.” At this time his mind was unaffected; but his disorder made such rapid advances, that he

soon after became delirious. Still, however, he spoke much and often of heaven, though his ideas and his words were now, in the main, incoherent. He continued in the most excruciating pain till the evening of Monday, the 17th of Feb. 1806, when, at ten o’clock, he breathed his last, aged twenty-seven years and six months. His body was interred in his own chapel, on Saturday the 22d, when the Rev. Dr. Jack, of Manchester, delivered an appropriate and impressive address, to an audience deeply affected.

Certainly nothing could repair the loss which his family had thus sustained; yet every thing was done, by the generous people of Leeds, that could be done. They immediately began a subscription, which, in a few days, amounted to nearly £500. The people of Whitby followed their example; and a sum was thus raised for the helpless family, which, with what little they had of their own, was sufficient to raise them above want.

As a further proof of their veneration for his memory, the congregation at Leeds, over which he presided, erected, at a considerable expense, a beautiful monument, bearing the following inscription, by the Rev. W. Wilson, of Greenock:

#### SACRED TO THE MEMORY

OF THE

REV. PETER THOMSON,

Late Pastor of the Scotch Presbyterian Church, Leeds,

*Who died on the 17th of February, 1806, in the 28th year of his life, and the 7th of his Ministerial Labours, being only the 2d of his Ministry at Leeds.*

His death was premature;

But his memory is embalmed—

In the hearts of the wise and good:

The opening blossom was suddenly destroyed,

But its fragrance continues

To delight and to refresh.

AS A MAN,

His accomplishments fitted him to be useful and respectable

In any sphere of life.

AS A MINISTER,  
 He shone with unusual brightness :  
 His exalted piety,  
 His manly and affecting eloquence,  
 His unremitted attention  
 To all the duties of his office,  
 Rendered him an ornament and a blessing  
 To the Church of God :  
 His judgment was clear and comprehensive,  
 His taste correct and delicate,  
 His imagination warm and lively,  
 His heart open and sincere,  
 And feelingly alive to every impulse of  
 benevolence.  
 The religion which he studied and taught,  
 Gave dignity and grace to every part of  
 his conduct,

Smoothed the rugged path of life,  
 And sweetened the cup of death.

The unbounded esteem in which he was held by a numerous public, the strong and almost universal interest which was felt and expressed for his pregnant widow and two children, and the deep and lasting regret with which his death is deplored by an affectionate Congregation, whom he loved and cherished, bear ample testimony to those excellencies of his character which they delight to remember and proclaim.

"The memory of the just is blessed."

ERECTED

By the Congregation of Albion Chapel, as a  
 Memorial of their Esteem and Affection.

### SHORT DISCOURSES FOR FAMILIES, &c.

#### No. XXX.

#### OUTLINES OF A SERMON, BY ———— PREACHED AT LEICESTER.

"And ye shall know that I am the Lord."

EZEKIEL XV. 7.

THOUGH the ancient prophets were all inspired by the same spirit, yet they spake in a very diverse manner. That spirit which bloweth where he listeth was pleased to distinguish each of them by some peculiar sentiment. That which is the most to be remarked in Ezekiel, is the text just read ; "Ye shall know that I am the Lord." With this sentence he closes the denunciations which he so frequently delivered to the people of Israel. In one or two instances, indeed, it is connected with a message of mercy, but this occurs very rarely. Ezekiel is remarkable for his severe and vivid censures. He may justly be called *The Prophet of indignation*. What is meant by the Lord as *Jehovah*, was fully explained in the last opportunity of our meeting ; I shall now show, that whatever is included in that awful name shall be experienced by impenitent sinners, either in this world or the next. They shall have a full sense that this God is the Lord ; they are called upon here, early and late, to know this God. But they refuse to receive

this image, in which men must be humbled and softened to be cast. This shall not always be the case. Man *shall* listen to this voice of God—men's minds *shall* be changed. The proposition then, which demands our attention, is this ; that there is a time when every one shall have a full impression of the Lord as *Jehovah*. God grant that we may be enabled to draw near to this God *now*, that we may not only know him, but fear him and love him.

In considering this subject, I shall show what are the methods which God takes to make all men know that he is the Lord ; what are the reasons for this determination ; and offer a brief improvement of the whole. What are those methods which God takes to impress men with his true character ? Judgments in this life sometimes have this effect ; but it is not always so. They had a contrary effect on Pharaoh : his heart was hardened so effectually, that it was only in his final overthrow that he was made to see and feel that God was the Lord. The closing scene of life, sometimes produces such a knowledge of God ; but it is most generally a painful communication, when it is left to this late period. Sometimes even this fails, and the last

great day awakens the hardened sinner to this knowledge of God. Then God calls on the earth from beneath, and the heavens from above, to proclaim his great and glorious name. The globe, the melting elements, will teach men to know that God is the Lord. The punishment of wicked men will be preceded by a sentence—a final sentence, which shall connect the punishment with the crime. The sinner shall see that it is not accident which condemns him, but that his condemnation is a natural consequence of his having offended God.

This sentence, when passed, along with the preceding terrors of an expiring world, will, in its most awful form, convince men that God is the Lord. They will, indeed, feel, that it is a fearful thing to fall into the hands of the living God. There will be an impression of *wrath* in their punishment, which will tend very much to illuminate their minds, as to the character of God. The Divine Being is no doubt able to manifest his *disposition* towards his creatures, and as he is pleased, in his sweetest mercies to make himself known to his children, so there will be a character of anger in the punishment of the wicked. They will feel the frown of God—a frown which will drink up their spirits, exhaust their resolution, and distract the soul. If even the good man is heard to declare—"When I suffer thy terrors, I am distracted"—how much more those vessels of wrath fitted for destruction. They are vessels—vessels filled with wrath—a wrath which shall pour upon them unextinguishable plagues. They will feel it is *God* that inflicts. "As is thy fear, so is thy wrath." The punishment of Sodom was of a nature to convince them, that God was the Lord. The plagues of Egypt caused them to feel they were in the hands of the living God. Yet all

these are but types of that anger, from which we are taught to flee for mercy and pardon. Here, there is ever a mixture of mercy with judgment. Hereafter, there will be none. No hope can there alleviate the sharpest torments. The eternity of the Divine Being will only be commensurate with that punishment which will teach men to know, that God is the Lord. Even good men, in this state, have a very imperfect knowledge of God. While those whose minds and bodies are enclosed in flesh, and blinded with the dust of this world, hide themselves wholly from this knowledge, they shall, in a disembodied state, awake to the keenest conceptions of his wrath—freed from sensible objects, which obscured their vision, they will, no doubt, have conceptions of God as extensive as terrible. *Here*, they considered him as a name, and a shadow. *There*, they will ever despair of being delivered from this great reality: they will have nothing else to do, but to lift up their eyes to this Being—to look before—to see no end—no hope—nothing will be so penetrating as the *justice*, the *rectitude*, and the *wrath* of this Being. God has resolved, that men shall not always be ignorant, that in him there exists all wisdom, all power, and infinite glory. No truth can be of any value compared to this. It must be impossible that God can thus exist, and not be the end of all being. There must then be some period, when this shall be exemplified in all men: it shall one day be distinctly understood and remembered, that God is the Lord.

If men will cast off these views of God, as their Preserver and Redeemer, it will be inconsistent with the *justice* of this Governor, not at some period utterly to show his sovereignty unto them. God at present allows sinners to bury him in oblivion. But if he suffers

them thus to abandon his mercy, and cast it from them, how reasonable is it, that he should at some period compel them to glorify his justice: this is necessary, that every mouth may be stopped. When men are *made* to know the name of the Lord, they will carry a sense of the justice of their punishment along with them. If the sinner had no just conceptions of his deserving this wrath, he would be bewailing his fate, which will not be; he will have too just views of sin, not clearly to discover the decree was gone forth against him. Confusion will cover every face the moment God has displayed himself. These are the reasons why God *will* have men know, that he is the Lord. Let us improve the whole briefly by observing, here is an inference of truth, and a rule of duty. If men are ever to be punished by a knowledge of God, they cannot be annihilated. If men are to know hereafter, that God is the Lord, they cannot be extinct. The Scriptures speak of a worm that never dieth, a fire never to be quenched, and here the prophet says, and ye shall *know*, that I am the Lord. It is evident, that it is a part of the character of God to manifest himself along with his inflictions. We have here a rule of duty. Since there are two ways of knowing God; one, only to glorify him to our misery, and another to our

satisfaction; oh, let us know him this latter way. Penitent sinners know him as the Lord. He manifests himself unto them as he does not unto the world. God is pleased now to open a treaty with man. Only acknowledge thy transgression, turn from thy evil way, and live. Seek him through a Redeemer; seek him through faith, and receive comfort in the arms of a Saviour. This is the way to know the Lord; this is the way the worthies sought and found him. Now, you have the most precious way to know the Lord; but you are not left to an alternative, if you say, I want not to know his Son and his ways. If this is the case, you must know him in his wrath and his eternity—God will not lose your obeisance on account of your rebellion. “To me every knee shall bow, and every tongue confess, *I am the Lord.*” Do not think, then, you can get quit of religion. No; its convictions will pierce you, its truths pursue you; yet you continue to reject him, as if you thought to escape out of his hands. No; you cannot do so; God *will* be known, he will be known in his glories, his judgments, and his terrors; if you refuse to know him in his mercies, it is necessary, it is decreed, that if you will not thus know him, you must know him *in your destruction*. God grant this may be averted.

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#### ORIGINAL ESSAYS, COMMUNICATIONS, &c.

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##### A LAYMAN'S LETTER ON MINISTERS' SALARIES.

(To the Editors.)

I HAVE looked in vain for a notice in your Magazine of a sermon that was published many months since, and have been certainly rather surprised that a discourse on a subject very important in itself, and peculiarly relating to the dissent-

ing community, should not have received a distinct and early discussion in the department of Reviews. As a substitute for such a mode of laying the matter before your readers, permit me to present to them a brief and necessarily imperfect abstract of the valuable pamphlet to which I allude, and to affix a few observations of



my own. I do not condense its substance in order to spare any body the purchase or the reading of the original, but rather to excite a desire of possessing it, as I hope every friend of religion and dissent, who hears of it, may, without loss of time. The evil which it deprecates is too common; it is too much slighted; and, I may add, is too remediable, not to justify every exposure and reprobation; and the removal of it, if that should be effected, will confer more honour on Dissenters than they have an opportunity of reaping in any other way. We have amongst us liberal and opulent persons; and when we see such a sum as a thousand pounds given to a religious society, as a single donation, and other splendid contributions to the various charities of our day, we know there are individuals among us, who *can*, if they please, lay the first axe to the root of the dry tree. The following title is that of the sermon I have mentioned.

*The Support of the Christian Ministry. A Sermon, preached at the Nether Chapel, Sheffield, before the Associated Churches and Ministers assembled there, April 25, 1821. By James Bennett. Published by the Association. Third edition. London. Westley. 8vo. pp. 47.*

BEFORE I commence an epitome of this discourse, permit me to remark, that, if a physician, about to commence his professional career, should make the following resolution—I will never specify a fee; I will leave my remuneration to the common sense, the honour, the gratitude of my patients;—it would not be long before he would discover that he must change his resolve, or “come to the parish.”

The theological history of this country has completely answered a question that might have been

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propounded some centuries ago,—Is there any profession upon earth, however interesting, meritorious, and beneficial, whose members will receive from the public an adequate compensation, if to the generosity and intelligence of the public, and to them alone, they trust?

*There is none.* “The painful necessity for such a discourse” as this, for which we ought cordially to thank Mr. Bennett, and that Association which has published his sentiments, demonstrates that *there is none.* The support of the Christian ministry! What! is it pretended that, in these days of religious opulence, when bibles, and tracts, and missions, are eliciting annual thousands from the pockets of the wealthy, and patronage from the Princes of the blood, and penny subscriptions from the very paupers throughout the empire; is it boldly asserted that the Christian ministry stands in need of support?

Gentle reader, if you are making this interrogation, you are, doubtless, one of a number, which, for the honour of religion, I hope is considerable, who are ignorant of the strange yet true state of things. If you hesitate to believe the Christian ministry to be inadequately supported, because you never before heard of such an assertion, the very cause of your ignorance must enhance your admiration: that cause is the silence of those who suffer. The world has never witnessed a more disinterested, pretensionless, resigned—a more deserving, yet less rewarded body of men, than the dissenting ministers of Great Britain. When I say, “less rewarded,” I mean by their fellow-creatures and their flocks. There is another sense, wherein “they have their reward:” there is one Being in the universe who appreciates their character, and is not uninformed of their privations, who will not

forget them, though neglected by others; who will reward them with the honours and the felicities of a future world, in proportion to the wants, and humiliations, and solitudes, they experience in the present.

Mr. Bennett has deemed it right to give an explanation or two, in order to obviate any charge of indelicacy in his preaching and publishing on such a subject. "It devolves on me, my dear hearers, by the appointment of others, and not by my own choice, to unfold and enforce the duty of supporting the ministry of the word." And, in a dedication "to the Associated Ministers and Churches, to whom this sermon was preached," he says, "not being present when you passed your vote, to request the printing of this discourse, I was not able to state my objections, and was left to but one mode of avoiding to act contrary to your views or my own, and that was, by the presentation of the manuscript, to be dealt with as you please."

Mr. Bennett has no fears lest a discussion of such a question by a minister should compromise the credit of the Gospel, since "the same apostle who was so exquisitely alive to every thing that might commit the honour of the Gospel, inculcates the duty of supporting the ministry, on an infant church, whom he might naturally be afraid of prejudicing against that religion which they had so recently embraced.

Our attention is directed to,

1. *The divine appointment*, that the churches of Christ should support their minister."

It is demonstrated, that,

1. "Under the *Mosaic dispensation*, God enjoined that the ministers of religion should be supported by the contributions of the people;" and that,

2. The same duty is enjoined by *Christ under the Gospel dispensation*.

Christ himself, so essentially independent of all charity, and hospitality, and pecuniary aid, chose "to cast himself on the liberality of his hearers, to live upon the contributions of those whom he was serving; for, in addition to the entertainment he received, wherever he went, preaching the Gospel, 'certain women who followed, ministered to him of their substance.'" To his apostles our Saviour gave an express commandment—"Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat." "He could have wrought miracles for them every day;" he could have filled their purses with all that their journey would require; nor is it improbable that this would have been far more gratifying to the feelings, I would not say the pride, of the disciples, to pay for all they received." But the superior wisdom of their Lord determined otherwise; and that, all their journey through, "they should inquire for the most worthy persons, and there abide, as putting honour upon their hosts; for it is a maxim in Christ's kingdom, that he and his faithful servants richly repay their entertainment, since the labourer is well worthy of his meat."

The apostles not only deemed it meet to be freed from solitudes about their own subsistence, but "even the distribution of the alms of the faithful was not sufficiently spiritual for their hands"—they declined to serve tables.

Timothy and Titus are exhorted by Paul to give themselves *wholly* to spiritual avocations. It is objected, "that Paul himself is an exception to this rule." This very objection admits the existence of the rule—How strange, then, "the perversion which makes an exception the rule, the rule an exception! And for what reason did

Paul make himself an exception?" Because there were some ill affected to his person, ministry, and doctrine, who would gladly have seized any opportunity to charge him with sinister motives. "Who, therefore, can require their minister to imitate the Apostle," "without making the unenviable admission, that they imitate the ill-disposed persons, who view the ministry and the Gospel with an evil eye?"

But, after all, it was only at certain intervals, and in particular places, that Paul ministered with his own hands to his own wants. Let those who oppose our views of this subject look at his acknowledgment to the Philippians, and remember the supplies of the brethren who came from Macedonia.

3. It is the dictate of *natural religion*; it is but common justice that, if one class of society give themselves to secular duties, and another devote their days to mental and spiritual pursuits, those who derive the benefit of the seclusion and studies of the spiritual man, should share with him the profit of their labour and commerce. "Against those," says Mr. Bennett, manfully, "who plead for what they call a free Gospel, I would pledge myself to prove the propriety of making the ministry a mere emolument, without study, and without pastoral care or public instruction. For if a whole people may derive the benefit of one man's labours, and yield him no recompense, surely one man may be supported by the whole, though he should never devote to them his private moments or his public toils."

II. *The various modes adopted to attain this instituted end are considered.*

1. *The system of tithes* is considered worthy of the indignant rejection of a Christian church; as unequal in itself; hostile to the respectability of the minister of

Christ; odious, as proved by experience; injurious to agriculture; a firebrand of strife between the pastors and their flocks. But, lastly, this system "has not been enjoined by Christ, and therefore can never have the force of a religious obligation."

2. *Taxes* are naturally enough levied in support of a ministry, when the state assumes a power to legislate in religion. But religion was never placed by Christ under the administration of Cæsar; it is kept solely in his own hands; and whilst he has given a general injunction, "let him that is taught in the word communicate to him that teacheth," he has left the exact sum to be apportioned by the conscience and judgment of every individual professor of his name.

Our author arrives at,

3. *The VOLUNTARY mode of supporting the ministers of Christ.*

This, in reality, is the plan that accords with the genius of Christianity; the plan originally pursued, as proved in the New Testament; whilst it must have continued for 300 years, since, during all that time, the church was kept entirely separate from the state. Even for the community of goods at Jerusalem there existed not a law; all was voluntary.

III. *Is considered the extent to which this duty should be carried.*

1. *What will satisfy the claims of justice?* "I say justice," says Mr. Bennett, "for so the Scriptures speak; and I most strenuously deny that it comes under the head of charity or alms." It is the payment of just debts; it is the recompense given for services performed.

To determine this question, we must compare the services of ministers with those of others; and we must remember that mental services are deemed worthy of higher recompense than mere physical powers; they demand the exercise of our higher qualities;

they are more difficult to be procured than mere muscular force. "If, then, the recompense given to physicians, counsellors, and others, whose intellect benefits their fellow-men, be the standard, I ask, whether ministers are *justly* paid? Are they not frequently put off with that which is given to the mechanic or labourer for mere muscle and sinew?"

"The same persons who adjudge the lowest recompense demand the loftiest talent. They are never satisfied without such persons in the pulpit as would, in any other place, secure a fortune, and yet refuse to allow the minister a mere living. Is this *justice*?"

"Others, while securing to themselves a fortune by the very habits of reflection, industry, frugality, and integrity, which the ministry first taught, and still cherishes, would be alarmed at the mention of such a salary for the minister, as would enable him to make the slenderest provision for a future day. Is this *justice*?"

*Justice* requires that, if a man be placed in a certain rank in society, he should be enabled to support himself and his family, among persons of that rank, without exciting, in their minds or his own, reflections on his poverty.

Others think it the duty of a good husband and father to provide for their widows and orphans. Are not ministers equally the subjects of mortality?

If there is any degree, in which it is lawful or dutiful for a layman to provide for those who are dear to him, in the event of death; in that degree it is lawful, it is dutiful for a minister. His income ceases at his death—the wife of his bosom, and the children of his care, should *they* be cast upon the *charity* of the churches? Is this *justice*?

The ministry demands the whole man; yet are its professors left to be distracted by all the solitudes attendant on a straitened income.

The hearers insist upon the possession of a high sense of justice in their pastors; they will have all their time; but they will not increase their income.

2. *To what extent should ministers be provided for, to accord with the language of Scripture?*

The Lord has ordained, that "they who preach the Gospel should live of the Gospel," as "they who served at the altar of old lived by the altar." The Christian ministry should now receive *such* a remuneration as the tribe of Levi enjoyed. Now the tribe of Levi, a twelfth part of the population, had a tenth of the produce of the land, besides cities, and their suburbs, and certain parts of the offerings of the Lord. Thus the ministers of religion were not intended to be depressed to the rank of paupers, but to live as any of the ordinary inhabitants of the land, neither pining in poverty, nor rioting in wealth. Short of this, ministers cannot be "ready to every good work," as "examples to the flock." Short of this, they cannot be "given to hospitality."

*They* have mistaken their duty, who think they make up the minister's support by invitations to *their* tables; the Bible commands him to have a hospitable table of his own.

3. *What ministerial income will promote the highest interests of the church?*

An undivided attention to the ministry is essential to the edification of the church, and the approbation of Christ. But if a scanty support demand the addition of some secular employment, or harass a pastor with anxious cares to make his pittance hold out, the church cannot receive the full benefit of his labours.

But "it is dangerous for a minister to be rich;" and is it not for their hearers too? and are you not afraid of increasing the hazards of your own soul, by adding to *your*

wealth all that you withhold from him? And have you *sincerely* risen to that exalted height of loving your minister better than yourself, so that you would watch for his security from the snares of wealth, at the price of increasing your own danger of being found among them that shall 'hardly enter into the kingdom of God?'"

But troubles are good for ministers, who preach better under the rod! Thus the epicure torments an animal, that it may afford a more delicious treat! As if the world and the devil would not furnish ministers with troubles enough, unless their flocks add starvation to the list. If they preach better under the rod, it is when that rod is in the hand of God, and not in those of men.

If a minister's wife be afflicted, and he be obliged to attend to her himself, because he cannot afford to pay for a nurse, can he come forth from the watchings of the chamber, like a giant refreshed with wine? If a minister's children need education, and he, from penury, must instruct them himself, can he come from the horn-book and the slate, fired with sacred meditations, or pouring forth a tide of hallowed eloquence?

The Apostle says to the young Evangelist, "Give attendance to reading." How many of the dissenting clergy are in want of the resources of a library? Books are costly.

4. *What degree of ministerial salary will best promote the conversion of the world?* Such, says Mr. Bennett, as will enable a minister to gain admittance into every rank of society. He should not be exalted beyond the reach of a poor man, nor depressed beneath the notice of the rich. A minister should be enabled to give a shilling, or a guinea, to a case of distress, for the men of the world *do* expect a minister to give.

IV. *By what agents must ministerial provision be secured?*

1. It is one of the duties of the *deacons*, some of whom, it is asserted, scarcely ever think of this portion of their office; whilst others, indeed, are solicitous that a whole people should handsomely support that one man, who is incessantly labouring for their good. "A deacon, in one of our churches, brought to the minister a hundred pounds, as the quarter's salary, with expressions of most affectionate regret that it was so little; thus expressing what was the size and temperature of his own heart." It is the fault of the deacons that many a minister is poor; the congregation is not covetous—they give to the Missionary Society almost as much as they raise for their minister; contribute liberally to Bible and Tract Societies, to Sabbath Schools, Hospitals, and Dispensaries, till their charities treble the amount of the salary of their pastor. Whence, then, this mysterious state of things? The solution is not difficult. Ministers are modest, disinterested men; they plead every cause but their own; they cannot, will not plead for themselves; and the deacons, to whom this very delicacy should operate as an added stimulus, omit to plead for them. Every thing depends on the spirit of the deacons, among whom one narrow-minded man will often prevent themselves and the people from doing their duty to a minister. But the minister is contented. How do you know? Because he does not complain. What, then, must a minister's delicacy always be tried? Must he be left to suffer until he be compelled to complain? Is this honour? Is this religion?

2. The other agents are, *the people of the congregation.*

Mr. Bennett deprecates the practice of paying a mere seat-rent. When three persons, of vastly dif-



ferent circumstances, sit in seats of the same rent, one perhaps pays rather more than he can afford, another almost as much, and the third far less. Every person should be informed, that what is given for their sitting, is but a small part of the pastor's income, which arises chiefly, if not entirely, from the voluntary subscriptions of those who give according to the various degrees in which they love the cause of religion. How completely have many rich persons mistaken their duty! Their expenditure is, perhaps, twenty times that of a person who gives an annual guinea, and yet they would think it wonderful, if they should give twenty guineas a-year. "I have known, however," says Mr. Bennett, "more than one person in the same congregation, living in humble style, who were in the habit of giving between twenty and thirty pounds a-year. Some splendid exceptions, also, I have known, who contributed fifty, and even a hundred pounds per annum. I have known several who give ten guineas, and have seen a whole range of seats occupied by plain persons, who were subscribing five guineas annually."

Illiberality among the rich is incalculably mischievous. A plain, poor man, would willingly give his guinea; but, says he, if such a rich man gives but five guineas, so many shillings, nay five-pence, are as much as can be expected from me. But, replies the rich man, I have so many other expenses. "True, I give you credit for them; but then you support all the other expenses in order to maintain your rank in society. Is what you owe your pastor the only expense you throw off from your shoulders? Is it only in religion that it is genteel to be shabby?"

Our author reprobates those persons who, having made a tem-

porary residence, as at watering places, discharge, upon their departure, every debt, save what they owe to religion. "We subscribe to our own minister at home." And do you not pay the rent of your house at home? Yet you think it right to discharge the bill for your lodgings too: why not recompense one who has afforded you spiritual pleasure and health? Those who lay stress upon seat-rents, should consider themselves *bound* to make compensation.

"But the minister is a man of fortune." Are you sure this is true? Ministers are frequently the most liberal subscribers to the cause of religion; many, who may be called poor, contributing with a spirit that may put others to shame; going to associations and missionary meetings, at an expense they can ill afford, lest these useful objects should languish and die without them. By these signs, indeed, a minister may be concluded to be rich, when not his wealth, but his liberality is thus demonstrated. But suppose a minister should be rich, what can that have to do with the payment of your just debts? Do you inquire after the property of a tradesman before you pay your bills? When a physician has attended you, you would not refuse to reward, because he is a man of fortune. By what rule of right, then, are the services of a rich minister to be unpaid? "The labourer is worthy of his reward." Does Christ add, except he be rich? "But he does not need to receive it." But you need to *give* it. Do *your* duty; let him judge concerning *his*. "But Providence has blessed him with abundance; he ought to give away as much as his salary would produce." Well, let *him* give it away, but do not assume to yourself the right to give it *for him*. And if you do

not pay it to him, do *you* really give it away to the poor? Are there not instances in which it is retained for yourselves? What, then, are you the poor persons whom he is to relieve, because he is rich? The very persons who, perhaps, are, after all, richer than himself. But, supposing him able to labour without his full recompense, to whom should he give that advantage? To a rich and covetous people? No: there is One, in whose sight "he that robeth the poor, and he that giveth to the rich," are alike guilty. He would labour for those who *cannot* repay, not for those who *will* not; and for the first he would labour gladly.

Such is the substance of the energetic reasoning of Mr. Bennett; and, as far as consistent with required conciseness, I have adopted his very words. Considering the momentous character of this subject, I am surprised that it has not been brought more frequently and more prominently before the public: I am surprised that an intelligent, charitable body, as are the dissenting Christians of the British empire, should render it necessary to bring before them the matter at all; to point out to them the glaring, indefensible, inconsistent conduct pursued almost universally towards their clergy. For the Dissenters *are* thinking and intelligent, as all who know them will readily attest; and that they are charitable, *very* charitable, their benefactions to the various and multitudinous societies of our day demonstrate. It is not, then, their poverty as a body, that has depressed their ministers to a state of proverbial pauperism. I hope and believe that the fact is mainly attributable to ignorance, to thoughtlessness, which will be amended upon the reception of reproof, and to the cause specified by Mr. Bennett, viz. the omission, on the part of deacons, to plead

for men, who are too magnanimous to complain, although their feelings are not too obtuse to perceive the treatment they receive. Notwithstanding Mr. B. exhorts his readers not to rest contented with the payment of a seat-rent, yet as it is certain that, in spite of all appeals, many will still contribute nothing beyond, it must be left to the deacons to *nominate* a sum, short of which a just annuity cannot be collected. "Your seat *ought* to furnish us a guinea per quarter; but every thing is voluntary: if you cannot afford that, we do not request nor wish so much: if you can raise us more, we shall gratefully accept your offering."

I could name a church, in the vicinity of London, whose deacons, by this very method, are enabled to afford their pastor a salary considerably augmented, and that with great ease; establishing, so to speak, a reform of seats; expecting a rent proportioned to their size and convenience; and increasing the rent in those instances wherein it was unfairly small. That the individuals of our congregations require to be *roused* upon this subject, I was additionally convinced, by recently hearing a wealthy attendant, *born* in the congregation, profess ignorance of the amount of his minister's income. Looking at the stipends *generally* allowed our preachers, it appears, that £200. per annum is the sum adjudged to be the adequate allowance; if less, indeed, be afforded, nothing unjust is suspected; but if, perchance, a greater income fall to the lot of a fortunate minister, how liberally is he thought to be treated! how much is the magnanimity of his flock applauded throughout the kingdom! But let me soberly ask, whether a society, composed as those of the provincial cities and towns chiefly are, that is, of some opulent families, and, for the most part, of substantial or thriving tradesmen, performs towards its

minister all that is required by generosity, by honour, by justice, if it raises for him only the annuity mentioned? These are not the times, this is not the country, in which that sum will maintain a single man in the peculiar comforts the life of a teacher of religion demands. In these days of taxation and high prices, if we descend into the details which compose the comforts of life; if we analyse the expences of the year, we shall see how unequal is such a salary to the procuring of those conveniences, which every generous heart would wish a minister to enjoy. But I have been talking of a bachelor; the husband and father will discover, that it will not suffice for more than bare necessities; and to respond even to these, he must encounter most unenviable anxieties, and adopt incessant and *extreme* parsimony. And if these remarks be true of the ministers of villages and country towns, how much more forcible are they when applied to cities and to a metropolis! In these, especially, a minister must either lead a life of celibacy; or, he must set at defiance, if he marry, the common axioms of prudence; that is, if he have no resources but his professional income; and is prevented by his flock from engaging in trade, or by his health from keeping a school. One would fancy, that clerical celibacy was intended in common by Dissenters and the church of Rome; the latter issuing a direct and audacious veto, "forbidding to marry"—and the others, ashamed to fly in the open face of Scripture, compassing their ends by indirect, but almost equally efficacious processes. Few persons, I believe, who are acquainted with the generality of our congregations, will assert, that they cannot, with ease, afford their ministers higher incomes—and the fact of the large annual sums raised by Dissenters for benevolent societies;

and the promptitude with which, upon a spur, almost every congregation draws forth its money for the repair of its old meeting-house, or the erection of a new, demonstrate, that they are not so straitened, as a stranger would judge from the conduct I am denouncing.

A great many of our places of worship are possessed of endowments not inconsiderable; but how will some, perhaps, of your readers, be surprised, when they are informed that this very circumstance, instead of enhancing the salary and happiness of the minister, serves but to spare the pockets of the people? so that congregations, which might, with ease, raise, without an endowment, £300. per annum, contrive, even with one of fifty, sixty, eighty pounds a-year, to pay a worthy man only two hundred altogether.

"But a minister may generally better his income by the office of tuition." Some of the great evils which result to a minister, and to his flock, from his keeping a school, are well depicted by Mr. Bennett; but I will add another. The life of a sedentary man and a student—and every good minister must be such to a certain degree—tends directly to injury of health; and ought the necessary and ordinary privations of air and exercise to be augmented by the confinement demanded by a school?

Those who are acquainted with the Dissenting clergy, upon rather an extended scale, must know, that a considerable portion of them has to contend with nervous maladies, directly referrible to their professional habits; and of that desolate and distressing class of diseases, if I were to select any as prevalent beyond the rest, I should say, that apoplexy seems to merit the appellation of the disease of ministers. Among the many illustrations of this position, the readers will instantly recollect the recent and

lamented departures of more than one of the standard-bearers of our army. How much this fatal malady is fostered, I may say, in most instances, created, by confinement and close application, the most careless observer must have perceived. If there be any congregations in this land, to whom this subject is particularly appropriate, let them appeal to their hearts and to their Bibles; let them consider what account they will hereafter render of their conduct, if their pious, efficient, and devoted pastors be, through their parsimony or criminal indifference, hurried into utter debility, or a sudden and premature dissolution.

One would have thought, that a certain degree of pride, of *honest* pride, a feeling by no means inconsistent with evangelical humility, would have made the Dissenters anxious to maintain their clergy in that rank of society, to which their learning, their talents, and their general merits entitle them; that they would have deemed themselves, as a body, dignified by the elevation and temporal respectability of their pastors. But so common and notorious is the poverty and dependence of these worthy men, that it is not uncommon for a physician, a lawyer, a tradesman, to abate their fees, or the price of a commodity, because, to use a vulgar expression, they have not the heart to take their full remuneration from a poor Dissenting minister. Is this a state of obligation and conscious inferiority to which a high-minded body of people should reduce a man whom they profess to reverence?

But, perhaps, I have said more than enough—the remedy of this evil state of things has been amply indicated by Mr. Bennett. I wish his tract an extensive circulation; I wish that, through the divine blessing, it may contribute to abolish a mighty opprobrium of

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long standing; that it may teach Dissenters not to reward their ministers parsimoniously, with a fixed, limited, unaugmentable salary, but in proportion to their means; that, as fresh accessions of substantial or opulent attendants may be made to their societies, the worldly comforts of their pastors may be in proportion increased; that they will, as a body, follow the noble example of a few congregations, which, and that recently, have manifested to their ministers the practical love recommended in this paper. The conduct of those societies is not unknown; their reputation for Christian liberality is not confined to their own towns or counties; it is too rare not to be distinguished; and they are mentioned with applause and affection in quarters, where, I trust, ere long, they will excite to imitation. I am, &c.

SYLVANUS LAICUS.

#### THE HISTORY OF JOB.

(Concluded from p. 350.)

IN our preceding papers, we have reviewed two of the periods into which the history of the life of this patriarch naturally divides itself; and, during a portion of both, we saw him shining with a brightness of moral worth seldom equalled, and never surpassed. Before the close of the latter period, however, we found reason to say,—“How is the gold become dim!—How is the fine gold changed!” Considering the precarious tenure by which we hold our present possessions, we are not much surprised at the change which took place in Job’s circumstances; but it is astonishing, as well as lamentable, to witness the change that was effected in the state of his mind. Within the compass of two short verses, we find him exemplifying complete resignation to the will of God, and that, too, in circumstances of unprecedented trial, and manifesting a degree of impatience

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seldom to be witnessed in the case of a man whose "heart is right in the sight of God." In my last paper I endeavoured to show, that though it is impossible to justify the patriarch, there are some considerations to be urged in extenuation of his guilt; and the more attentively I consider the matter, the more strongly am I disposed to conclude that this moral eclipse, if I may so speak, is in a great measure to be ascribed to the darkness which Satan, under divine permission, succeeded in bringing over his mind. Had the rapidity and force of the strokes inflicted upon him produced a stunning effect; had they rendered him, at first, incapable of speech or of thought, we might have considered the impatience he displayed, when awakened to a full sense of his state of utter desolation, the mere effect of the awful calamity itself. But when we see him, at first, unbroken by the stroke, and bowing with pious and exemplary submission to the chastening hand of God; when we hear him saying, "Shall we receive good at the hand of God, and shall we not receive evil also;" and are told that, almost immediately after, "he opened his mouth and cursed the day of his birth," we feel powerfully convinced, that there must have been something superadded to the burden under which he did not originally sink—that his spirit must have been subjected to a more grievous trial than that which resulted from the loss of all his family and domestic comforts—that he was, in short, assailed with the most horrible temptations by Satan. And with this conviction, who now will venture to pronounce upon him any other than a lenient judgment?

It is of importance to observe wherein the sin of Job really consisted. That he was not a hypocrite, we have the express testimony of Jehovah, who declared

that he was "perfect and upright." That he was in the right also, with reference to the point in debate between himself and his three friends, we learn from the last chapter of the book; for we are there told, that Jehovah charged them with not speaking of him the thing that was right, as his servant Job had done. In what, then, consisted his sin, and what was the amount of it? I answer that, weighed down under the burden of his sore affliction, he lost the command of his temper, uttered many culpable imprecations upon the day of his birth, and gave way to most impatient and improper longings for death, to relieve him from his sufferings. This, however, is not the amount of his offence. He knew, and felt, and acknowledged, that he was a sinner before God. "If I justify myself," said he, on one occasion, "my own mouth shall condemn me; if I say I am perfect, it shall also prove me perverse." Yet he had not so deep and humbling a sense of his own vileness, as it becomes every sinner to possess, and as he afterwards attained to by a fuller discovery of the majesty, and power, and wisdom of God. When this discovery was imparted to him, he exclaimed, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; therefore I abhor myself, and repent in dust and ashes." And as ignorance is naturally allied to confidence and presumption, Job did not manifest that reverence for God which he ought to have displayed. Conscious that he was not a hypocrite, he seemed almost to have forgotten that he was a sinner—at any rate, such a sinner as to warrant the heavy sufferings that had been laid upon him. He thought himself treated with severity, if not injustice, by God; and seemed to imagine, that if Jehovah would allow him to plead his cause before him, he could prove that his



afflictions ought to be mitigated. "Oh, that I knew," said he, "where I might find him, that I might come even to his seat: I would order my cause before him; I would fill my mouth with arguments. I would know the words that he would answer me, and understand what he would say unto me." Ah, Job knew not what he desired when he spoke in this manner; for when Jehovah granted him, at length, his request, his tone was changed; he lost all his confidence, and exclaimed, "Behold I am vile, what shall I answer thee. I will lay my hand upon my mouth. Once have I spoken, but I will not answer thee; yea, twice but I will proceed no further."

The sin to which I have now referred, was not peculiar to Job, for it is not uncommon to hear individuals, who dare the justice and defy the power of God, murmuring at the allotments of Divine Providence. Such men, I would refer to the language of Jehovah to Job, "Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it." Let him be prepared so to do, "for we must all appear before the judgment-seat of Christ, to receive the deeds done in the body."

After Job had given vent to the bitterness of his feelings, by pouring forth those sublime, but intemperate, imprecations upon the day of his birth, recorded in the fourth chapter, Eliphaz took up the conversation; but, instead of manifesting any pity for his sore afflictions, and affectionately reminding him that his impatience and intemperance were unbecoming his character for piety, he sternly rebuked him for sinking under calamities which he had been the means of strengthening others to sustain. "Thy words," said he, "have upholden him that was falling, and thou hast strengthened their

feeble knees; but now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled." Nothing can be more evident, than that this address displayed a great want of tenderness and prudence on the part of Eliphaz. He did not make sufficient allowance for the extremity of Job's affliction, for the almost awful peculiarity of his case; and he seemed to have forgotten, that when it may be necessary to reprove an individual under affliction for impatience, the reproof ought to be administered in the most cautious, and delicate, and gentle manner; or it will certainly do more harm than good.

His severity may, indeed, be partly accounted for by his suspicions of Job's previous professions—suspicions which appear to have been confirmed by the intemperance of his language, and were first suggested by those general views, regarding the divine administration, which he proceeds to state in the remainder of this and the following chapter. The doctrine then advanced by Eliphaz, and afterwards supported by his friends, (and it is necessary for us especially to mark this, in order to a clear conception of the meaning of the subsequent part of this book,) is that the providence of God invariably makes a distinction between the righteous and the wicked in the present world—that the righteous are never cut off, (as if they perished,) by any sudden judgment; even in this life—while the wicked, though they may enjoy temporary prosperity, will, sooner or later, be overtaken by the tokens of divine displeasure. Such was the doctrine of Eliphaz, and though he did not directly apply it, in its most unfavourable construction, to Job, he clearly showed that his confidence in his integrity was shaken, and that his innocence or righteousness could

only be made to appear to him by the ultimate return of the blessings he had formerly enjoyed.

The fallacy of this doctrine I need not attempt to show. We, who enjoy the full benefit of divine revelation, and have had the privilege of perusing many more volumes of Divine Providence, than either Job or Eliphaz had seen, know that as the present state is not the state of retribution, we cannot judge of the light in which Jehovah regards our characters, by the number or magnitude of the temporal blessings we enjoy. We know that a man may sink from the highest summit of the hill of prosperity into the bottomless pit; and rise, on the contrary, from the very lowest point of the valley of humiliation to the throne of God and the Lamb in the world of light and glory above. But I would take occasion to observe, that this part of the history strongly admonishes Christians to cultivate a spirit of patient submission to the will of God, under affliction, if they would not have their characters brought into suspicion, or would not rob God of that glory which redounds to him, when, while meekly bowing under his hand, they are enabled to say, with Job, "the Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

It was not to be expected that an address so unreasonable, and, in some respects, improper, as that of Eliphaz, would produce any good effect upon Job's mind. Accordingly we find that it drew from him a further complaint of the excess of his affliction, and of the unkindness and severity of his friends. He charged them with having dealt as cruelly with him as a man who overwhelms the fatherless: he besought them to reconsider his case, re-affirmed his integrity, and, after a highly pa-

thetic description of his sufferings, broke out into the following highly impatient and improper expostulation with God for continuing his hand upon him: "How long wilt thou not depart from me, nor let me alone till I swallow down my spittle? I have sinned, what shall I do unto thee, O thou preserver of men? Why hast thou set me as a mark against thee, so that I am a burden to myself? And why dost thou not pardon my transgression, and take away mine iniquity? For now shall I sleep in the dust, and thou shalt seek me in the morning, but I shall not be."

Bildad, the Shuhite, replied to Job, with increased severity, and with a yet plainer manifestation of the conviction of his friends, that he was a hypocrite; and, in general, it may be observed, that the severity and uncharitableness of these men increased as the conversation proceeded, till it is said, at length, that "they ceased to answer him, because he was righteous (or so he appeared to them to be) in his own eyes." It is possible, also, that they, in some degree, misunderstood the drift of Job's reasoning, as Elihu appears to have done. There can be no doubt, that the intention of Job was merely to prove that he was not a hypocrite; in order to which, he laboured to show, that there is not an exact and an invariable discrimination between the righteous and the wicked in the present state; while he met the charges they brought against him, by a defence of his conduct; and by an assertion of the integrity with which he had acted in the various duties he had been called to discharge. But in rebutting the charge of hypocrisy, he used occasionally, it must be acknowledged, expressions inconsistent with that humility which habitually adorned his character, and which seemed as if he not only

intended to deny that he was a hypocrite, but a sinner also. These expressions, together with the complaints of severity, which the extremity of his sufferings, and the sore assaults of the enemy, wrung from the heart of the good man, were misunderstood by his friends; and that circumstance, connected with their false views of the divine administration, produced a degree of severity in their treatment of him, dishonourable to themselves, and highly injurious to the patriarch.

I cannot travel step by step with Job and his friends in their discussion, but proceed at once to its termination, when Job silenced, without convincing, his antagonists. At that stage of the business, another individual, who had listened to the whole debate, without joining in it, and who appears to have been a wise and prudent man, but no more than a man, took up the controversy. "Then was kindled," says the historian, "the wrath of Elihu, the son of Barachel, the Buzite, of the kindred of Ram; against Job was his wrath kindled, because he justified himself rather than God. And against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job."

The design of Elihu, in taking up the discourse, when the friends of Job had held their peace, was not so much to state the principles on which the divine administration is conducted, though it would seem, I imagine, from the 36th chapter, that he inclined to the side of the patriarch's antagonists; neither was it to pronounce sentence upon the character of Job, but to censure him, and to bring him to a sense of guilt, for the improper and irreverent manner in which he had expressed himself during the debate. Now, that several things had fallen from Job, which deserved and called for censure, there can be no doubt; and that

many important and admirable truths were uttered by Elihu, in his speech, is equally true; but I apprehend it is not less certain, that Elihu bore too hard upon Job, that he attached a meaning to his expressions, which he never intended them to convey—and that he administered a greater measure of rebuke than the poor sufferer actually deserved. Elihu, for instance, charged Job with having affirmed his entire freedom from sin. "Surely," said he, "thou hast spoken, in mine hearing, and I have heard the voice of thy words, saying, I am clean, without transgression, I am innocent, neither is there iniquity in me." Now, these precise words were not spoken by Job, and the language, of which they are an incorrect statement, was not designed to avow absolute freedom from sin, (for we meet with frequent acknowledgments of his guilt,) but his freedom from the sin of hypocrisy. Again, Elihu charged Job with saying, that it was of no avail to any one to seek to be cleansed from his sins, because he had laboured to prove, that the providence of God does not make an invariable discrimination between the righteous and the wicked; an obviously harsh and unwarranted interpretation of the language of the patriarch. I cannot but think, therefore, that Elihu bore harder upon Job than he ought to have done, and dealt out a greater measure of censure than the case required or justified.

And this may account, in some measure, for the failure of his attempt to bring Job to make a confession of his guilt. His discourse contained many things which the patriarch could not answer. Job was silenced, but not melted into contrition. A gentler reproof would, in all probability, have opened the sluices of penitential sorrow, which his severe rebuke sealed up. O, let us learn, from hence, that the way to humble and

subdue an offender, is not to administer forty stripes, save one, the utmost measure which the law allowed; but to show, by keeping within the limits which the case appears obviously to justify, that our faithfulness is blended with love.

When Elihu ceased speaking, the posture of affairs between the disputants was as follows: Job had silenced, but not convinced, his friends; Elihu had silenced Job, but had not brought him to plead guilty; and his character was yet undecided. The debate must, therefore, have terminated inconclusively, had it not pleased God to interfere. The latter part of Elihu's address seems evidently to have been suggested by the appearance of an approaching storm, and it is manifest, as it has been well observed, that at the close of it, he spoke as one in great confusion. It has been conjectured, that the words, chap. xxxvii. verse 22, rendered, "fair weather cometh out of the north," refer to some glorious appearance in the north, which intimated the Lord's immediate presence as about to speak. Perhaps, a cloud of unusual brightness gradually drew near, and, when it had reached the point immediately above their heads, was burst asunder by the voice of God, whose address was accompanied by a mighty whirlwind. And now the wish of Zophar, that God would speak, and of Job, that he might come even to his seat, was about to be gratified. It is probable, that the feelings of neither were exactly what they had been when the wish was uttered; for, to guilty and polluted man, the presence of the Great Eternal cannot but be awfully solemn.

In proceeding to settle the controversy between Job and his friends, Jehovah first censured the irreverence and presumption of the patriarch, in even indulging hard thoughts of God; and far more,

in using language which, at any rate, bordered upon calling in question the perfect rectitude of his proceedings. He unfolded to him the wonders of creation and providence, exhibited his own glorious majesty, his omnipotent power, his infinite wisdom, and his uncontrolled sovereignty, as the Creator, Preserver, and Judge of all his creatures. And the discovery brought with it, to the mind of Job, a sense of his ignorance and weakness, and utter incompetence to pass any judgment upon the divine procedure, as well as of his culpable and shocking rashness in having attempted it, which overwhelmed him with shame and confusion before God, and rendered him incapable of doing any thing, but of pouring forth a full confession of his guilt. "Behold," said he, "I am vile, what shall I answer thee; I will lay mine hand upon my mouth. Once have I spoken, but I will not answer, yea, twice, but I will proceed no further. I have heard of thee, by the hearing of the ear; but now mine eye seeth thee; therefore, I abhor myself, and repent in dust and ashes."

It is impossible to proceed in the history without taking occasion, from these verses, to observe, that such will be, in every case, the effect of a spiritual discovery of the divine character. It is possible for a man to remain a stout-hearted rebel against God; to imagine that it will be very easy to justify his conduct, when called to appear at his tribunal, while he knows him not, while he merely hears of him by the hearing of the ear, while he retains those false notions of his character, which are unhappily imbibed by the world at large! But the case is different, when he obtains a correct view of his perfections. The case is different, when the Holy Spirit unfolds to him the glories of the divine attributes as they are displayed in the cross of

Christ; when he sees unspotted holiness, and impartial justice, and inviolable truth, and infinite wisdom, and Almighty power, and unbounded goodness shining there, with united and eternal splendour; then, I say, the case is different. Then a conviction of guilt comes rushing over the mind, with a force which he finds it impossible to resist—then will he say, with Job, “I have heard of thee by the hearing of the ear, but now mine eye seeth thee; therefore, I abhor myself, and repent in dust and ashes.” Should it be the case, that any readers of this paper have not been humbled before God, under a conviction of their guilt, I would beg them to reflect, that they have not any spiritual perception of the divine character; and that they are consequently destitute of all Scriptural hope of salvation. “For it is life eternal to know the only true God, and Jesus Christ whom he has sent.”

The patriarch being thus convinced of the impropriety of the spirit he had formerly displayed, Jehovah proceeded to give judgment between him and his friends. And not only did he decide the dispute against them, but he practically evinced his severe displeasure, by refusing to listen to any supplications for forgiveness, unless they were presented by him whom they had condemned as a hypocrite. “And it was so,” says the historian, “that after the Lord had spoken these words unto Job, the Lord said to Eliphaz, the Temanite, My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, like my servant Job: therefore, take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering, and my servant Job shall pray for you, for him will I accept: lest I deal with you after your folly, in that ye have not

spoken of me the thing that is right, like my servant Job.” How amiable the spirit which led Job to pray for those who had so cruelly treated him; it must be considered a proof of his entire forgiveness. And the declaration of the historian ought to be remembered: “The Lord,” says he, “turned again the captivity of Job when he prayed for his enemies.” Then the poor sufferer was restored to great prosperity and abundance. He received even twice as much as he had before, so that his latter end was better than his beginning. The Lord gave him favour among an extensive acquaintance, a very large property, a numerous issue, and an honourable old age. *Vide* chap. xlii. ver. 11—17.

In concluding, I would merely take occasion to say, that Christians should learn, from the foregoing history, not to give way to a repining spirit; it may lead them to impugn the rectitude of the divine proceedings. They should not be hasty in pronouncing an unfavourable judgment concerning the state of a professed believer, even though he should, under the pressure of severe affliction, manifest considerable impatience—and that at the great day, when the controversy between God and the sinner will be brought to a final close, the latter will be seen to have been exclusively in fault.

G. P.

#### VINDICATION OF PÆDOBAPTIST MINISTERS IN NORWICH.

(To the Editors.)

You will much oblige us, if, through the medium of your Magazine, you will suffer us to correct a misrepresentation, which, having originated with a Baptist minister in this city, has recently been circulated in two theological publications, and which, we conceive, cannot be left unnoticed,



without injustice to the cause of truth, and to ourselves.

The New Evangelical Magazine, for August 1821, contains the review of a work, entitled, "A Defence of the Baptists. By George Gibbs." In that review are to be found the following passages:—"The author of the work now before us seems to come forward on the same (defensive) ground. We think we can collect, from expressions incidentally scattered through his pages, that, in the course of his ministerial labours in preaching the Gospel of Christ, he has found it necessary to call the attention of his hearers to the ordinance of baptism.—This faithfulness on his part, appears to have roused the indignation of the Pædobaptists of Norwich, who took the opportunity of venting their spleen in terms not the most decorous, and made it necessary for Mr. Gibbs, as he tells us in his preface, 'to support a divine ordinance, and vindicate his practice from those opprobrious charges which have been brought against it.'—He has done this without heat, or passion, or undue warmth—thus setting an example to the Pædobaptists of Norwich, whenever they shall come forward in defence of their sentiments and conduct, which is worthy of their imitation."

In the Baptist Magazine, for November 1821, the same work is reviewed, and the following remarks occur:—"Mr. Gibbs had a clear view of his duty, when he determined on giving to the public the present volume. We are informed that it contains the substance of four sermons, which were delivered on occasions when the ordinance of baptism was administered; and that they have been enlarged, in consequence of arguments recently advanced by certain advocates of infant sprinkling, in the city in which he resides.—He has very properly, therefore,

styled his book, *A Defence of the Baptists*; and it is with no mean degree of satisfaction, that we reflect on the generally defensive character of those literary wars respecting Baptism, in which this denomination of Christians has been compelled, at different periods, to engage."

The design of these statements cannot be misunderstood, whatever opinion may be formed of their accuracy. They are intended to impress the conviction,

1. That, as a general truth, the Antipædobaptists are not prone to controversy, nor forward to obtrude their particular tenets upon the public; and that, when they appear as disputants, it is with modest reluctance, being compelled to do it in self-defence by the aggressive policy of their opponents.

2. That this general truth has received a particular confirmation in the instance of the work under review, whose author is represented to have been stimulated to the controversy by the "indecorous spleen," and "opprobrious charges" of the "advocates of infant sprinkling in the city of Norwich."

Without pursuing the inquiry, whether the system of warfare adopted by this denomination of Christians be offensive or defensive, we owe it to the interests of truth, we owe it to our own reputation, to affirm, that the work under review is most unjustly appealed to in proof of their *pacific* conduct. To say nothing of the constant practice which prevails in this city, among the ministers of this denomination, of preaching controversial sermons when they publicly immerse, the substance of the work in question had already been preached, and the work itself was in the press, or preparing for the press, at the very time when the advocates of Pædobaptism, after having been silent on the subject for nearly seven years, delivered those discourses in which

they are falsely charged to have conducted themselves in an "opprobrious" manner. The most that can be said of these discourses, in relation to Mr. Gibbs's book, is, that they gave occasion, not to its publication, but to its being somewhat modified or enlarged.

With respect to our having advanced "opprobrious charges," a plea warmly urged by the author, and the reviewers, in justification of the said book, we have only to meet this offensive statement by a direct and solemn denial. We treated our opponents with affection and respect, although we controverted their views of the ordinance of baptism, as they also controvert ours; and we cannot but express our regret, that the Christian charity we endeavoured to maintain, should be repaid with insult and defamation. It is to us a source of unaffected grief, that, in any instance, the terms of friendship with our Antipædobaptist brethren, are a systematic silence on our part, relative to the Baptistal controversy, with full liberty on their's to engage in it at pleasure; because, with such terms, it would be as base to comply, as it is ungenerous to expect it; and the consequence inevitably follows, that Christian ministers, residing in the same city, and labouring in a common cause, compared with whose grandeur and solemnity their differences sink into entire insignificance, are estranged from each other, and leave the world to conclude, from their actions, that the teachers of the religion of peace have reciprocally renounced the practice of Christian charity.

We are,

Gentlemen,

Respectfully yours,

WM. HULL.

JN. ALEXANDER.

Norwich, Nov. 14, 1821.

CONG. MAG. SUPP. 1821.

ORIGINAL LETTERS OF  
DR. DODDRIDGE.

(To the Editors.)

By the kindness of the Rev. Richard Frost, of Dunmow, I am enabled to forward to you four original letters of the excellent Dr. Doddridge, addressed to the late Rev. Richard Frost, of Yarmouth, the grandfather of my friend, who came into possession of them, with other family papers, some years since. The first letter is written in the Doctor's own hand, but the rest were written by some of his pupils, who, as Dr. Kippis mentions, to lighten the burden of his correspondence, which was large enough to have taken up the whole time of a person of common abilities and industry, used frequently to act as his amanuenses, "to whom he dictated his letters, while he, himself, went on with his Family Expositor, or any other work in which he was employed;" and to which letters he added his own name, with a line or two of postscript. As Dr. Doddridge expresses, in these letters, a strong affection for his friend, and, indeed, undertook a journey from London to Sudbury, in June, 1751, when his constitution was much impaired by disease, "in hopes of an interview with good Mr. Frost," and another friend, I thought it might gratify some of your numerous readers to know something of Mr. Frost, I have, therefore, added a biographical note, which will, I trust, prove that he was a man worthy even of the affectionate regard of a Doddridge.

I am, your's, respectfully,

JOHN BLACKBURN.

Finching field, Nov. 1821.

*Note.*—The Rev. Richard Frost was born in the city of Norwich, in the year 1700, and was the son of a respectable manufacturer there, who was an exemplary Christian. His son having early discovered the pious dispositions of his heart, devoted himself, while young, to the work of the Christian ministry, and,

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with that view, received a classical education under the Rev. Mr. Pate, Master of the Free School in that city. But as the spirit of the times, toward the close of Queen Anne's reign, was hostile to religious liberty, he was induced, by his friends, to suspend the prosecution of his studies, and apply himself to trade. He never lost sight, however, of his beloved object, and, with indefatigable zeal, improved every opportunity to enlarge his literary acquisitions. The joyful accession of the house of Brunswick, in the person of George I., relieved him from his restraints, and he gladly relinquished the lucrative prospects of trade to pursue his ministerial studies. He first entered the Academy of Dr. Ridgley, of London, where having spent three years, he went over to Holland, and became a student in the University of Utrecht; from thence he removed to Leyden, and completed his preparatory studies. He returned from Leyden with a high reputation, and most honourable testimonials, and, in the year 1726, began to preach at Bradfield, Norfolk, from whence he was called, about 1729-30, to assist the Rev. Peter Goodwin, Pastor of the Congregational Church at Yarmouth. On Mr. Goodwin's removal to London to take the pastoral charge of the church then meeting in Rope-maker's Alley, Mr. Frost was invited to the vacant office, and was ordained as pastor of the church at Yarmouth in the year 1732.

In the discharge of his public ministry, he faithfully exhibited the peculiar truths of the Gospel with much animation and pathos. In private life he was a man of remarkable exactness and consistency. He visited his people two hours every day, and the rest of his time was devoted to the diligent prosecution of study. In Summer, he constantly rose at five o'clock, and, except the interval for breakfast and family prayer, continued in his study till twelve. He returned to his study again after dinner till four, and from four to six he visited his people. By this constant application, he acquired the knowledge of fourteen languages, besides a very extensive acquaintance with general literature. But his eager thirst after knowledge was not merely for his personal improvement, but that his capacity for usefulness might be increased. He first became acquainted with Dr. Doddridge in June, 1741, at Denton, where, at the associated meeting of the Norfolk and Suffolk ministers, the Doctor preached, much to the edification of all present. His friendship continued till his death, and of which Mr. Frost has left an affecting memorial, in a sermon preached and published on that mournful event,

Mr. F. continued to serve his people with exemplary diligence for nearly thirty years, when, by his intense application, he brought upon himself a universal relaxation of his nervous system, which was attended with such a painful dejection of mind, that he was not only suddenly disabled for all public service, but even for the society of his friends. In this pitiable state he was permitted to drag on through twenty years of gloom and suffering to himself and family, till, at length, his sufferings terminated in death, on the 3d January, 1778, in the 78th year of his age. His extreme modesty would not permit him to comply with the frequent requests of his friends, that he would publish particular discourses. He was, however, induced, during his thirty years active service, to publish a Sermon on the Death of Dr. Doddridge; a Harvest Sermon; a Sermon against Calumny and Slander; a Sermon against Drunkenness; a Sermon at the Ordination of the Rev. Mr. Tozer, of Norwich, and a useful little volume of devotional exercises, entitled the Seaman's Manual. His funeral Sermon was preached at Yarmouth, by the Rev. Thomas Howe, his successor, from which many of these particulars are extracted.

## No. I.

*Original Letters of Dr. Doddridge, addressed to the Rev. Richard Frost, of Yarmouth.*

"Northampton, April 12, 1746.

"My ever dear, honoured, and beloved Friend, and Rev. Brother, — Though I write to you at a very improper time, yet I cannot forbear telling you, I received Confucius yesterday from Mr. Waugh,\* and I could not fail to return the generous donor our united thanks by the first opportunity of writing. I must also thank you for a very kind letter, dated January, which I fear I have not yet acknowledged, in which you, in so obliging a manner, enter your demand for the Colonel's† life, and my hymns. Dear Sir, I will satisfy you if I can, but I am sorry to say, that my materials for the former

\* Mr. Waugh was Mr. Frost's bookseller and publisher in London.

† Colonel Gardeser.

so entirely fail from Scotland, that I have nothing to write, but what I learnt from that dear and invaluable friend himself. One thing, I will not write to the public, but I will confide it to one of the best surviving friends, and justly one of the dearest, viz. that, notwithstanding his experience in military affairs, and though the battle was fought on a spot of ground contiguous to his own house, every foot of which he perfectly knew, he was hardly consulted with by Cope,\* measures taken most contrary to his judgment, and all imaginable advantages of the ground given to the rebels, as if it had been by design. The Colonel foresaw, and foretold, the event of the action, and had deliberately taken his resolution, if the dragoons fled, as he expected they would, to sacrifice the last remains of a dying life, for such his was, to the glory of God, and the safety of his country, in a circumstance in which he thought such a man as he should not flee, and thought his death would, in such a case, be, as I verily believe it was, more useful to the public than his remaining decrepit days could have been. And, indeed, it was a glorious exit. But, alas! for his poor son—almost the reverse of the best of fathers, in spite of my most watchful and tender care, one would really think the corruption of his nature tenfold the common degree, and what is strange, tempered with vices, to which his good papa, in his worst days, was by a natural nobleness of soul, quite averse.—My Hymns,† if God spare my life, you shall have in less than a year. Greatly do we rejoice in the hope of seeing you

here with Mr. Tozer. I pray, that you may find my dear wife alive. She is extremely weak. I earnestly beg your prayers for her. I long to hear how your good lady does. My prayers are most affectionately offered for her, and yourself, and your dear charming children. I join with you in adoring the gracious hand of Divine Providence in our national deliverance. I think the Shablenny and Ferrol squadron, and burning the French magazine, very remarkable interpositions of it added to the former. Have you seen Britain's Remembrancer? If you have not, I would recommend it to you. I wish I knew how to send you my sermon on the retreat of the rebels from Stirling, which my friends in Scotland thought a more entire defeat than it really was. My heart was deeply affected, and I spake out of the fulness of it. For reformation in general, I see very few signs of it; but I think Christ and his Gospel are growing dearer to a few souls. I thank you for your good hint about Grotius. 'Tis, as many of your's are, very instructive. I long to get nearer my Lord, and I long, more and more, to be with him. Fain would I enlarge a little more, but time and my wife's weakness, which must not allow my sitting up much longer, force me to conclude. Oh, how happy shall I be, if we may enjoy you together here! oh, how much happier will be our meeting in our Father's house! Farewell, my dear friend, go on to love me as you do, though so much beyond the desert of

Your unworthy,  
But affectionate brother,  
And too much obliged servant,  
P. DODDRIDGE."

"My hearty service to that good Nathaniel, Mr. Eldridge, and all other Yarmouth friends. God hath taken away many members from us of late, who were most excellent and amiable Christians."

4 U 2

\* Sir John Cope, who commanded at the fatal battle of Preston Pans.

† In this he was mistaken, as he left them a few weeks before his death in the hands of Mr. Job Orton, to transcribe (in 1751) and publish, which task he accomplished in January 1755.

## POETRY.

### ADDRESS TO THE MUMMY IN BELZONI'S EXHIBITION.

(From a Newspaper.)

And thou hast walk'd about (how strange a story !)  
In Thebes's streets three thousand years ago,  
When the Memnonium was in all its glory,  
And Time had not begun to overthrow  
Those temples, palaces, and piles stupendous,  
Of which the very ruins are tremendous ?

Speak, for thou long enough hast acted Dummy,  
Thou hast a tongue—come, let us hear its tune ;  
Thou'rt standing on thy legs, above ground, Mummy,  
Revisiting the glimpses of the moon ;  
Not like thin ghosts, or disembodied creatures,  
But with thy bones, and flesh, and limbs, and features.

Tell us—for doubtless thou can'st recollect,  
To whom shou'd we assign the Sphinx's fame ;  
Was Cheops or Cephrenes architect,  
Of either Pyramid that bears his name ?  
Is Pompey's pillar really a misnomer ?  
Had Thebes a hundred gates, as sung by Homer ?

Perhaps thou wert a mason, and forbidden  
By oath to tell the mysteries of thy trade ;  
Then say, what secret melody was hidden  
In Memnon's statue, which at sun-rise play'd,  
Perhaps, thou wert a priest—if so, my struggles  
Are vain, for priestcraft never owes its juggles.

Perchance, that very hand, now pinion'd flat,  
Has hob-a-nob'd with Pharaoh, glass to glass,  
Or dropp'd a half penny in Homer's hat,  
Or doff'd thine own, to let Queen Dido pass,  
Or held, by Solomon's own invitation,  
A torch at the great temple's dedication.

I need not ask thee if that hand, when arm'd,  
Has any Roman soldier maul'd and knuckl'd,  
For thou wert dead, and buried, and embalm'd,  
Ere Romulus and Remus had been suckl'd :  
Antiquity appears to have begun  
Long after thy primeval race was run.

Since first thy form was in this box extended,  
We have, above ground, seen some strange mutations ;  
The Roman empire has begun and ended,  
New worlds have risen—we have lost old nations ;  
And countless Kings have into dust been humbl'd,  
While not a fragment of thy flesh has crumb'd.

Did'st thou not hear the pother o'er thy head,  
When the great Persian conqueror, Cambyzes,  
March'd armies o'er thy tomb with thundering tread,  
O'erthrew Osiris, Orus, Apis, Isis,  
And shook the Pyramids with fear and wonder,  
When the gigantic Memnon fell asunder ?

If the tomb's secrets may not be confess'd,  
The nature of thy private life unfold ;  
A heart has throbb'd beneath that leathern breast,  
And tears adown that dusty cheek have roll'd ;  
Have children climb'd those knees, and kiss'd that face ?  
What was thy name and station, age and race ?



Statue of flesh—Immortal of the dead,  
Imperishable type of evanescence,  
Posthumous man, who quitt'st thy narrow bed,  
And standest undecay'd within our presence,  
Thou wilt hear nothing till the judgment morning,  
When the great trump shall thrill thee with its warning.

Why shou'd this worthless tegument endure,  
If its undying guest be lost for ever?  
O, let us keep the soul embalm'd and pure,  
In living virtue, that when both must sever,  
Altho' corruption may our frame consume,  
Th' immortal spirit in the skies may bloom.

### THE STAR OF BETHLEHEM.

No worldly pomp, or eastern pride,  
The Saviour chose to grace his birth,  
Nor stoop'd with monarchs to divide,  
The mimic pageantry of earth.

But he preferred a heavenly gem,  
Which far and wide its radiance shed;  
It was the star of Bethlehem,  
That crowned the infant Saviour's head.

And while his human nature lay,  
By men unnoticed, unadored,  
That spark divine illumed the way,  
To those who prophesied the Lord.

Bright gem of glory, light of grace!  
Appear again to guide my foot,  
And lead me in the Christian race,  
To find the Saviour's mercy seat.

And though no Christ on earth appears,  
And visibly no star is given,  
Let Grace direct my future years,  
That I may find my Lord in heaven.

M. C. S.

### THE MOUNT OF TRUTH.

Pure is the air, serene the sky,  
Around that blest dominion,  
O'er which, unseen by nature's eye,  
Truth holds her peaceful reign.

There, on a vast commanding height,  
Her spacious temple stands,  
The centre of that glorious light  
Which beams on distant lands.

Unknown this mount to souls terrene,  
It's steep ascent unbraved;  
Truth is an element too keen  
For minds by sin depraved.

Pollution's eye in vain may gaze  
On Truth's celestial light;  
Sin's weaken'd vision shuns the blaze,  
That gilds her portals bright.

But those that breathe her genial clime,  
Are born of Virtue's race,  
Nurtur'd to manly deeds, sublime;  
And taught by heavenly grace.

Braced by a rectitude of soul,  
They reach her blest abode,  
Virtue both points them to the goal,  
And smooths the rugged road.

SHAGRID.

### A HYMN.

A wake, my soul! due homage pay  
To thy Creator's name:  
And let the actions of the day  
Thy gratitude proclaim.

Should Poverty, with lifted hand,  
In supplication cry,  
Let not my heart the prayer withstand,  
Or mercy's boon deny.

Should Sorrow seek the soothing balm  
Of Sympathy to share,  
Be mine the throbbing breast to calm,  
And lighten every care.

Should clouds of dark adversity  
Eclipse my noon-tide sun,  
Patient I'll bow to thy decree,  
And say, "Thy will be done."

And if Health's blooming roses fade  
Beneath Distemper's rage,  
Meekly I'll sue to him for aid,  
Who can its pangs assuage.

When tir'd, the downy couch I press,  
Inviting soft repose;  
My lips thy holy name shall bless,  
Ere sleep mine eye-lids close.

So shall Lethæan dews distill  
Their influence o'er my head;  
Thy guardian power protect from ill,  
And watch around my bed.

Then, with the morning's dawning ray,  
I'll wake to praise thy name,  
While deeds of the unceasing day,  
My gratitude proclaim.

AMICA.

## REVIEW OF BOOKS, &amp;c.

*Lectures on some important Branches of Practical Religion. By T. Raffles, A.M.*—Longman. 12mo. 7s.

It is a part of the subtle and malignant policy of the prince of darkness, where he cannot impede the entrance of truth to the understanding, to intercept its operation upon the heart and life, by magnifying the importance of a clear and critical perception of it by the mind; and thence producing a self-complacent feeling, which powerfully operates to reconcile the conscience to the partial, or even to the total, disregard of the admitted truths in the practice. The habitual contemplation of the mere theory of doctrine is apt, even in human science, to generate a disregard of practical wisdom; and the case is still stronger with regard to the system of divine truth. Though of the highest authority, and of the utmost importance, the bare speculative contemplation of its theory, and especially the habit of such contemplation, if not guarded by incessant self-inspection, is liable to produce a most dangerous inattention to the real practical value of the divine system. This, then, is one of the most momentous lessons a Christian has to learn—to connect theory with practice—truth with action—and to value the seed for the sake of its germination and its fruitfulness. For God will not be cheated of his glory: and this is more immediately connected with the renewal of our moral, than with that of our intellectual, nature. Truth *will* not be shorn of its honours; divine truth, above all other truth, is designed to evince its vitality, and present to its great Author, in the lives of its genuine admirers, the rich harvest for the production of which it is first cast into the ground. The lives of men must exhibit the power of God in

his own truth; or else the truth will disown them, and out of their own mouth will they be condemned. No condition, in fact, is more awful than that of illumination upon the great doctrines of godliness, with a mental aversion from the duties of Christianity; and no perversion of intellect is so criminal as that which refuses to the truth of Christ its legitimate authority, its highest victory, in the hearts and lives of its professors. A man may, indeed, be a *speculator* in Christian doctrines, as easily and as cheaply as in any other doctrines; but he can be a *Christian* only as he is practically conformed to the pattern of Christianity. The measure and standard of his attainment is set by inspired authority, not in the accuracy or the comprehension of his knowledge, but in the degree of his approximation to the pattern of Christ. Truth is like light, *excellent in itself*, but *valuable for its effects*. The sun is not made for inspection, but for light and heat: and is not raised on high for the contemplation of philosophers, but for the fruitfulness of nature, and the production of an element by which the eyes of all men may see. Every well-ordered mind will confess it to be an end infinitely more worthy of God, to create a fountain of light and heat, by which myriads of his creatures may live and be happy, than to set forth an *exhibition* for the inspection of the more curious, or the contemplation of the more thoughtful. Shall we say, then, that Christianity itself would be an anomaly among the works and ways of the glorious Deity, if it were not *useful*;—if it were not rather a thing of *operation* than of *admiration*;—if it were not designed rather for the renovation of human nature, than for the illumination of the human intellect?

But it has not always been the wish of the professed disciples of Christ to view it under this aspect; and most probably for the reason, that of all the views which can be taken of the Gospel, this is the most humbling and the least easy. Its doctrines may be learnt by the bare act of attention: they are plainly and authoritatively laid down: but its practice can be acquired only by self-denial and reiterated effort. The one is the reception of a *truth*;—the other is the acquisition of a *habit*: the one is the change of the *thoughts*;—the other is a change of *nature*. Nor has it always been the aim of Christian teachers to exhibit and enforce the practical influence of divine truth. Doctrinal instruction is more easy to the teacher, as well as more agreeable to the taught: and, on account of this latter fact, many who have sought their own honour and aggrandizement, have chosen to discard the least popular and most difficult view of the Gospel: and too often, when the admission of the importance of practical results has existed, the obligations have been enforced languidly, the law has been laid down only generally, and the application has been defeated through explanations and qualifications, which have met the wishes of the worst, and palliated the deficiencies of all. We are well aware, indeed, that doctrine must be instilled into the understanding, before the heart can be effectually bound to the obedience of the truth; and most distant are we from recommending the expedient of those who waste their energies in lopping off the decayed boughs, when they should lay their axe to the root of the tree: but we regret that any preachers should be found, who, either from principle or passion, hesitate to impose the yoke of Christ on the necks of his disciples; or fear to bind the Antinomian spirit of human nature, with

the adamant chain of the divine commands.

Dr. Raffles is not one of this class. The work before us, which consists of *Lectures on some important Branches of Practical Religion*, amply attests the correctness of his views, and ably enforces upon Christians, a practice minutely conformed to the spirit and the precepts of the Gospel. Our readers, in general, are no strangers to the ordinary style and manner of Dr. R.'s pulpit compositions, and we, therefore, feel it unnecessary to enter into any description of the author's eloquence, or to attempt to pourtray a preacher and a writer so well known and so much admired. It will be sufficient merely to characterize the present volume, and afford some specimens of the manner in which the author has executed his undertaking.

The Lectures are not designed to take a comprehensive view of the practical obligations and specific duties of Christianity; but, as the title states, to treat of *some*, and these the more minute, or delicate rules of Christian duty—not as arising generally from the law of moral obligation, common to all men, but those which are more specifically Christian, and the obligation to which is to be sought rather in the authority and instructions of Christ, than in the precepts of the law; and the reasons of which are to be found rather in the proprieties of the Christian character, and the spirituality of Christian relationship, than in the general government of the Creator, or the accountableness of the creature. Such, with some few exceptions, are the various classes of duties on which the author treats, in the course of his Lectures. The first in the volume, though, as the author states, not the first in the order of delivery, is very properly made introductory, as its subject is wholly general,

perhaps rather too much so in a course of Lectures on *Practical Religion*. It is entitled, *The Influence of Christianity on the Temporal Condition of Mankind*. It is the author's design, in this Lecture to meet and rebut the question, of infidels—What is mankind the better for Christianity? The author then shows its influence, and, by way of contrast with heathenism, on the national character—social intercourse—the domestic scene—the individual. In the discussion of these topics, the reader will meet with many very bold and striking passages, though, perhaps, the objector will scarcely admit that the argumentation is equal to the eloquence, or the effect of the picture to the colouring. We cannot but think the author would have made his Lecture more efficient against the infidel, had he dwelt somewhat less on the imaginary delineation of the effects of the Gospel, and fully and fairly taken the objection to the test of existing facts; and had he met it in its utmost latitude:—for he has still left room for the retort—'You have, indeed, shown a fair picture of what Christianity is in itself, or what it is calculated to be, but you have evaded the argument which is grounded upon what it has been; and besides, you have rather shown its superiority to a system which we, equally with yourselves, discard, and not its superiority to that which we abet.' We are thoroughly satisfied that the learning and acuteness of the author are equal to a far more satisfactory and complete refutation of the infidel objection than this Lecture affords. Upon the whole, however, he has amply shown the temporal advantages of Christianity, as a system, above heathenism, and has well observed, that the evils charged by infidels on Christianity, rather belong to the men, who profess it, than to the system;—and that all these evils "are diametrically op-

posed to the precepts it inculcates." We should be happy to furnish our readers with several extracts from this Lecture, but must content ourselves with citing the concluding paragraph. It will afford a specimen of the impassioned and animated style of the whole Lecture: it is, moreover, highly characteristic of the Doctor's manner.

"My brethren, the subject allotted to me is limited by time, and bounded by the grave. I was to state the TEMPORAL BENEFITS alone, which Christianity confers—and, so far, I have kept within the appointed space, and never overstepped its bounds. But now, I see eternity pressing on my view—unfolding its mighty periods and immeasurable realms; and I dare not leave this spot, without shewing you the influence of Christianity on the vast and awful scene. Come with me, then, to the boundary line of your earthly existence. Where are the scenes of time, which together we have now surveyed?—they have vanished like a dream of the morning, and all before us is eternity! Its substantial forms, its awful realities, press upon our view. You feel your individual interest in them. The judgment seat—the recording spirits—the ministers of vengeance—the Almighty Judge, are there! What is it that makes you tremble? Why do you dread to leave the shores of time and launch on the abyss? Oh! 'tis a consciousness of guilt! Like an arrow, it has pierced your heart; and in the agony of your spirit you exclaim, *How shall I escape the wrath to come?* Now, Christianity assumes her highest office and her noblest form—and advancing, mild as an angel of light, she points you to the cross of Calvary, and cries, *Believe on the Lord Jesus Christ, and thou shalt be saved.* There the dying sinner, like the bitten Israelite, finds relief—he looks and lives! For as *Moses lifted up the serpent in the wilderness*, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life."—pp. 32, 33.

The second lecture is on *propriety of conduct in public worship*. Here the author calls our attention to the conduct that should precede, accompany, and follow public worship. The whole of this lecture deserves the serious attention of Christian worshippers. The imperfections and follies it exposes and condemns are but too common, though some of them may,

by fastidious readers, be deemed too trifling for such grave rebuke. Evils, however, that are public and common, ought to be publicly reprov'd; as, for instance, the half of a large congregation *coughing* at the same instant, upon which Dr. R. has well observed, though his description is to be sure rather grotesque—

“Such as are afflicted with coughs, should make a conscience of suppressing them as much as possible, or take advantage of the preacher’s pauses for the purpose of relief. To some, perhaps, these remarks may appear invidious and too minute; but such persons can form no conception of the perplexity and confusion into which a preacher is thrown, when scores of throats around him are uttering their voices—and, like Demosthenes declaiming on the sea shore in a storm, his own words are completely lost, even to himself, in the mingled sound.”—p. 55.

The third lecture is *on the government of the tongue*. Here the preacher, first, *demonstrates the necessity of the government of the tongue*: secondly, exhibits some of those vices of the tongue which the Scriptures have particularly censured: thirdly, lays down some general rules for the performance of the duty. This lecture is altogether, perhaps, the plainest and the most useful in the volume.

The fourth consists of strictures on dress; on which the author speaks, with becoming indignation, of the great want of decorum, and sometimes of decency, observable in the attire of females.—The fifth lecture, which is *on the young Christian’s duty to his unconverted relatives*, is replete with pious and sound instruction; and is likely to be very useful to rash and injudicious converts. The following passage is truly excellent, and the remarks it contains, if not novel, are at least highly momentous.

“To all your efforts for the conversion of your relatives, you must add the impressive lesson of a holy life: that is a perpetual sermon—a discourse they cannot fail to understand and feel. They may be unable to comprehend your technical

phrases—the doctrines you endeavour to explain may be beyond their reach—they may deem your religion enthusiasm, and call your experience folly; but the sweetness of your temper—the uprightness of your conduct—the consistency of your deportment, and all the graces of the Christian character concentrated and embodied in your holy life, will beam upon them with a radiance and a glory that must excite their reluctant admiration, and compel them to confess the excellence of the system they reject and ridicule. Remember, that by your very efforts for their conversion, you awaken their attention, and invite their scrutiny—and do not deem it strange, if they expect more from you than from other men: they have a right to measure their expectations by your professions, and demand that you be yourself the character which you commend to them. Nor are there wanting the most satisfactory proofs of the power and influence of a holy life. Some have been won to Christ by no other means. They have seen the loveliness and beauty of religion in a brother or a friend, and they have been led to inquiry, and lured to the Saviour. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”—pp. 159, 160.

In the sixth lecture, which is *on the imprudent way of discharging sacred duties*, we meet with many important remarks. It comprises miscellaneous observations on *social prayer, visitation of the sick, domestic religion, and active employment in religious and benevolent institutions*. We could wish that his judicious advice on these subjects might meet the attention of all Christian professors. His strictures upon the language sometimes employed in prayer are perfectly just, and deserving of the attention of all young ministers, particularly of those the vigour of whose imagination is prone, in despite of all their convictions to the contrary, to burst forth in an unseemly diction in that sacred exercise. The Doctor observes, *there is danger of our good being evil spoken of*,

“When the language employed in prayer is pompous and inflated—When he who leads the devotions of the assembly creates a suspicion, by the high wrought polish of his language, and the number and brilliancy

4 X



of his tropes, and figures, and rhetorical flourishes, that he is more anxious to set off himself, than edify the people, or prevail with God. "A pompous style in prayer," says the excellent Doddridge, "shows a mind too full of itself, and too little affected with a sense of divine things. Who would regard a beggar telling a fine story of his calamities?" Such a style in prayer, to say the least of it, is extremely injudicious, for the majority, perhaps, cannot understand it; and he that employs it is, to the greater part of the assembly, like one that is praying in an unknown tongue. Moreover, it is exceedingly absurd, and cannot fail to be peculiarly offensive to the Majesty of Heaven: as though our neat and pretty speeches could have an influence on his Eternal mind—and the infinite Jehovah must needs feel the force of our elegant composition, or beautiful imagery. We should smile at the idiot, or the child, who, at noon-day, should lift up a candle to light the sun when shining in his strength; but a more sober feeling of pity and of grief must arise in every well-regulated mind, at the effort of a man to show off his intellectual powers in the immediate presence of the Great Jehovah. In this case, men, and especially those who wait for some occasion of censure and animadversion, will make their own remarks, and draw their own conclusions. Nor should such be astonished, if it should be said, that, like the Pharisees of old, they pray only to be seen and heard of men, and make the professed worship of God, nothing more than the theatre on which to display their own talents to advantage. The arguments with which we are to prevail with God, must not be drawn from the stores of our rhetoric, but from the treasury of Scripture. Simplicity as to style, in prayer especially, is its greatest ornament; and he that is conscious of the deepest humility and abasement of soul, enters most fully into the spirit of the exercise."—pp. 169—171.

We should be happy to avail ourselves of the opportunity of exhibiting many more of the striking passages and excellent instructions of these lectures; but we find it impossible, and, perhaps, after the samples we have presented, would be unnecessary. We shall, therefore, merely name the remaining subjects. Lecture VII. is on the *due proportion of Christian benevolence*: VIII. *The duty of believers to marry only in the Lord*: IX. *The influence of religion in affliction*: X. *How may each Christian best glorify God.*

Under all these topics, the author brings forward many important practical observations; and if they should sometimes appear to be trivial, or too minute, or upon sins to which it can hardly be supposed that any professing Christians are liable—such as blasphemy and perjury—which are treated of in the third lecture, we must be permitted to say, on behalf of the Doctor, that these things are but seldom touched upon from the pulpit, and that they are all of importance, some of them indeed of the utmost importance, in the profession of Christianity, and that a reference to them cannot be improper, in an address to a mixed congregation.

Of the style of the volume we scarcely know how to speak generally, as it is very variable. We think, however, that it is in Dr. R.'s best manner. That manner, it is well known, is rather bordering on excess in colouring, imagination, and what the dramatists denominate *effect*: but is not without its excellencies. The present volume is certainly distinguished by fewer blemishes than any of Dr. Raffles's former publications, though we cannot congratulate him on having entirely escaped from those peculiarities, which readers of taste and discernment, have set down to the account of defects and blemishes. The volume is not entirely free from offences against simplicity and grace, but is altogether so excellent in its sentiments, so valuable for its minuteness, and so creditable to the fidelity of its author, in an age when the levities and frivolities of Christian professors are rising to an alarming height, that we are quite indisposed to proceed in the work of criticism, and take leave of Dr. R. with many thanks for his useful labours, and with the warm recommendation of his work to the attention of our readers.

*Mental Discipline; or, Hints on the Cultivation of Intellectual Habits: addressed particularly to Students in Theology, and Young Preachers.* By H. F. Burder, M.A. Westley. 8vo. 4s. 6d.

THIS neat and valuable little volume requires from us no long or formal introduction to the notice of our readers. The subject of mental cultivation is highly important to all who aspire to any character above that of mere animals, or human machines; and he is but little conscious of the self-degradation he is inflicting, who can slight any of the means, or undervalue the end—an end surely transcendantly superior to any of the earth-born and earth-bound designs which animate the breasts, and rouse the energies, of those who are prone to consider themselves the heads and the ornaments of human kind. Our earthly substance must soon decay, however we study its weal, or pamper its desires. Our earthly deeds, and the memory of them, must perish, though we had built the pyramids, or outstepped the march of Alexander: but not so the conscious, undecaying principle within. Its deeds live in itself—its operations leave a character impressed upon its very essence: and as its being will be dateless, so its growth may be perpetual.

Our bodies had their morning, have their noon,  
And shall not better: the next change is night;  
But their fair larger guest, t'whom sun and moon  
Are sparks, and short-lived,—claims another  
right.

The noble soul by age grows lustier,  
Her appetite and her digestion mend:  
We must not starve, nor pamper her  
With woman's milk, and pap unto the end.  
Provide you manlier diet!

But we do not at once pass from ignorance to knowledge. There is an intermediate state of labour and of anxiety. The mind advances by steps—generally slow, but always sure and successful, if they

are continuous and persevering. Much depends, in the upward travel of the understanding, or its gradual ascent on the hill of science, upon the choice of our route, upon undertaking compassable portions at a time, and upon the selection of suitable or experienced guides. We are happy to have to introduce Mr. Burder to those who are ambitious of mental cultivation, as a guide of this description.

The present volume is designed to assist, by some very important hints, rather than by a regular system of intellectual discipline, those who are seriously engaged in the cultivation of their mental faculties, and though more immediately designed for students devoted to the Christian ministry, is by no means limited, in its application, particularly in the first part, to this single class of students. The author observes in his introduction, that,

"In every system of liberal education, there are two objects to be proposed and accomplished,—the communication of valuable knowledge, and the formation of those mental habits which may facilitate subsequent attainments. Of these two objects, the latter is indisputably the more important; although by many 'it has been unfortunately forgotten, that the communication of truths is only one half of the business of education, and is not even the most important half.'"—p. 9.

He accordingly proposes to classify his *Hints* under—1. Those which aid the cultivation of mental habits in the acquisition of knowledge, and in a course of preparatory study;—and, 2. Such as aid the cultivation of mental habits, with a view to the communication of knowledge in the engagements of the Christian ministry. Under both these divisions of his subject, the author displays considerable skill in the kind and order of his instructions. He lays considerable stress, and that very commendably, on the importance of early forming habits of clear and close investigation, and of aiming continually to

improve and strengthen the faculty, as well as to augment the store, of knowledge.

As a specimen of the excellent practical hints of this volume, we select the following. It is the 2d hint for the cultivation of mental habits, as they particularly relate to the acquisition of knowledge.

"Attach importance to the various branches of study prescribed, not only as they may appear directly to bear upon the pursuits of future life, but also as they tend to promote the discipline and improvement of the mind.

"From the limited powers of the human mind and the restricted time which is usually devoted to intellectual culture, it is important that a selection of objects should be judiciously made from the numerous pursuits of literature and of science. That such a selection should be made with a distinct reference to the engagements of future life, it is readily conceded; but with a view to ultimate success, those engagements should be, in the order of time, a secondary, and by no means a primary, object of attention. In a liberal education there is much which is preliminary. No superstructure should be attempted till the basis be rendered broad and firm. The first object of solicitude should be to give vigour and expansion to the faculties of the mind, and whatever pursuits are best adapted to secure this end should be selected by the instructor; and, by the learner, should be regarded with interest, and prosecuted with ardour. Let him not imagine they are of inferior importance, because he cannot discern any direct connexion with the leading object of his professional career. Let him rather inquire into their tendency to subject his mind to a salutary discipline, and to form those habits of thought and study, by which his future progress may be directed and facilitated. The Student in Theology, for example, may perhaps entertain doubts with regard to the utility of studies in *Mathematics*, or in the *Philosophy of the human mind*; yet it is not difficult to exhibit the direct and powerful tendency of these pursuits to generate habits of incalculable value to those who, in the discharge of their professional engagements, will find occasion for the exercise of accurate discrimination, and the power of conclusive reasoning. Could it even be shown, that the researches of *Mathematical Science*, and of *Mental Philosophy*, would impart but little information of real value, still it might be contended, that the advantages accruing from the very efforts of intellectual energy which they call forth, must secure, to the student, an ample remuneration for his expenditure of

time, and to the tutor, a full justification of the course prescribed.

"Such was the importance attached to *Mathematical studies* by that able reasoner, the late Bishop Watson, that he regarded an initiation into the processes of Geometrical Demonstration as incalculably advantageous in promoting mental discipline. He stated it to be his deliberate opinion, that were the attention restricted even to the first book of Euclid's *Elements*, a familiar acquaintance with its reasonings could not fail to render substantial benefit to the mind of the learner.

"In recommending a vigorous application of the mind to the solution of a question of difficulty in *Intellectual Philosophy*, the late distinguished Professor of Moral Philosophy in the University of Edinburgh thus urged and encouraged the efforts of the students:

"In some former severe discussions like the present, I endeavoured to extract for you some little consolation, from that very fortitude of attention which the discussion required,—pointing out to you the advantage of questions of this kind, in training the mind to those habits of serious thought and patient investigation, which, considered in their primary relation to the intellectual character, are of infinitely greater importance than the instruction which the question itself may afford. '*Generosus animus labor nutrit.*' In the discipline of reason, as in the training of the Athlete, it is not for a single victory, which it may give to the youthful champion, that the combat is to be valued; but for that knitting of the joints, and hardening of the muscles,—that quickness of eyes and collectedness of effort, which it is forming, for the struggles of more illustrious fields."—pp. 20—25.

We have deemed it more desirable to give the whole of one section, than to select a number of small passages, which, after all, would afford but a very imperfect idea of the able manner in which the subject is treated.

Under the second division of these hints, or that which more particularly concerns students for the ministry, or such as have entered upon it, we meet with many very weighty, and very useful observations:—in short, this part of the work deserves the frequent perusal of the young minister. In the enumeration of the difficulties to be encountered in the discharge of the Christian ministry he mentions:

"The weighty and frequent demands made upon the mental resources of a Christian minister in the present day.

"In the discharge of his stated duties on the Sabbath, and of the frequent engagements which arise out of the excitement of benevolent activity in the present day, how heavy are the demands upon the time, and talents, and attainments of the Christian minister? With a limited degree of opportunity for preparation, on what a variety of subjects he has to discourse,—what a versatility of thought he has occasion to display. How much he needs an ample store of general principles, on almost all subjects interesting to the heart of man—well digested views of the whole system of revealed truth—familiarity with the most important points of Biblical Criticism—and materials derived from almost all the sources of human knowledge, in order to present to his hearers, rich and diversified and interesting materials of illustration, to whatever subjects he invites their regard. Sorely qualifications for such engagements are not to be expected without extensive reading and perpetual application."—pp. 56, 57.

In considering the best method of conducting direct preparation for the pulpit, Mr. Burder has brought forward many remarks of the highest importance, and has invested them in a garb the most chaste and attractive. We cannot refrain from making one more citation from this part of the work. Were the observations, embodied in the following brief paragraph, more familiar to the minds of ministers, they would

find far greater pleasure, and much fewer difficulties, in preparing for the pulpit, than they sometimes experience.

"The duties of a Christian minister are spiritual duties, and require, therefore, spiritual and devotional habits of thought and feeling. If the state of mind correspond with the character of the subjects on which intellectual energy is to be employed, the employment becomes easy and delightful; if otherwise, it is difficult, if not irksome. The hours expended in the preparation of discourses for the pulpit may, on these principles, be either among the most happy, or the most distressing, of studious life. Under the influence of devotional excitement, with what clearness and with what beauty, may an interesting passage of the word of God unfold its meaning to the eye of the mind. It becomes at once a source of spiritual delight, and a theme for pulpit discussion. The truths it inculcates or involves, present themselves in quick succession to the meditating mind, and seem to arrange themselves, without difficulty, in an order the most natural and correct."—pp. 71, 72.

After these ample specimens, we deem it quite unnecessary to enlarge our remarks, or lengthen our recommendation. The work is, in every respect, truly excellent, and likely to be extensively useful. The style is admirably adapted to the subject, and is as creditable to the taste of the author, as the sentiments are to his understanding and his heart.

## ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

*Sermons for the use of Families.* By W. Brown, Minister of Baker Street Meeting, Enfield. Westley. 8vo. 10s. 6d.

It is a feature of some interest, and promise, amidst the levity and frivolity of the present times, and the universal departure from the wholesome domestic discipline of our ancestors, that there is a very considerable demand for family sermons and family prayers. In the former class of compositions much has been effected, in the present age, towards supplying all ranks and ages with instruction, derived from the word of God, and adapted to their capaci-

ties and circumstances, their attainments and tastes. Several of the volumes of village and family sermons, which are well known to the public, are characterized by very uncommon excellencies, and have been rendered extensively useful. Where the practice of reading discourses, either in the family or in villages, is regularly kept up, a considerable variety must be required; and a change of authors may take off from that monotony which must attend the reading of sermons, and contribute, by a new style and manner, to interest the hearers, and keep their attention in a higher degree of

excitement. We should, therefore, recommend all persons who habitually read sermons to others, to procure a change of authors, and not to read many sermons in succession from one volume, as the liveliest manner and chastest style of a read composition is far more apt to pall upon the attention, and lull the hearers into listlessness, than discourses preached, which are always accompanied with variations of tone, gesture, and feeling, precluded in discourses that are read.

The volume which we now introduce, is peculiarly adapted to domestic reading, and in every respect merits that commendation, which we are desirous of giving it. The discourses are twenty in number.

The style in which these discourses are composed, will render them particularly acceptable to families of respectability, while their simplicity will make them intelligible to servants, and persons of inferior education. The sentiments are scriptural and important, and in every respect such as the pious head of a well-educated and well-ordered family would wish to inculcate upon all under his influence. The paper and printing of the volume are both of superior quality.

*Persuatives to Early Piety, interspersed with suitable Prayers.* By J. G. Pike. 2s. R. Baynes.

AMONG the numerous publications, calculated to promote the religious instruction of the young, which the present age has produced, we feel constrained to bring forward the present volume, as deserving the especial patronage of all who are concerned in promoting youthful piety. The work is divided into numerous short chapters, containing, each, some particular view of those religious truths, which merit the serious attention of the rising generation. The chapters are pleasantly interspersed with anecdotes, calculated to give effect to the sentiments inculcated. The subjects brought before the attention of the young reader are numerous, and all highly important. The style in which the work is composed, appears to us admirably adapted to answer the end of the author. It is plain, earnest, and neat. We cannot refrain from noticing the great

quantity of letter press which the work contains, and its comparative cheapness. Upon the whole, we give it our cordial recommendation, and consider it especially deserving the attention of those who, at the present season of the year, are in the habit of making presents of useful books to young people and servants.

*The Welch Nonconformist's Memorial; or, Cambro-British Biography; containing Sketches of the Founders of the Protestant Dissenting Interest in Wales, &c. &c.* By the late Rev. Wm. Richards, L.L.D. Edited, with Notes and Illustrations, by John Evans, L.L.D. London: Sherwood. 1820. 12mo. 8s.

THERE are few books so interesting as those which embody the memoirs of our ancestors. In the present case, the intrinsic value of the biography is, to us, highly enhanced by the identity of religious opinions in the subjects of this volume and ourselves. It was, therefore, with no slight anticipation of pleasure, that we sat down to the perusal of Dr. Richards's posthumous work; assured, from his knowledge of the ecclesiastical antiquities of Wales, that his production would at least be respectable. Nor have we been entirely disappointed; though, from the unfinished state in which the author left the materials, and the consequent immethodical and miscellaneous nature of the publication, we are constrained to confess, that our expectations are not completely realized. We cannot, of course, object to the editor, the apparent incongruity of the occurrence, in one volume, of memoirs of persons so perfectly dissimilar as the Druids; Pelagius, Calvinistic Dissenters, and Michael Servetus; but we may venture to hint, that a more appropriate name might have been given to the publication, since one half of the volume is occupied in matters certainly very foreign to *Nonconformity*. We are, however, not at all disposed to be out of humour with the work itself, as it exhibits a judicious compendium of the lives of some eminent Welch divines, whose memoirs are only to be met with in detached volumes of great rarity. In this view, we thank Dr. Evans for giving publicity to his deceased friend's manuscripts, as, we



have no doubt, they will be of considerable use to some future biographer, who may undertake to complete the task of a *Welsh Nonconformist Memorial*. A work of this nature, which, in addition to the materials here provided, would contain an enlarged account of Penry, the supposed author of *Mar-prelate*, and of Philip and Matthew Henry, Daniel Williams, John Evans, Charles Owen, Samuel Jones, his learned nephew, Jeremiah Jones, who, though perhaps not born in Wales, was descended from Welsh parents, and others of the old Welsh Nonconformists, would be a valuable addition to our biographical literature. We observe that, at page 498, Dr. Evans has censured us in his animadversions on the miscellanies of the day, for neglecting to notice the death of the learned author whose work he has edited. We have to say, in vindication of the supposed neglect, that we were unapprized of that event, till the appearance of his life by Dr. Evans.

*Christian Sympathy, a Collection of Letters addressed to Mourners.* Sold by all the Booksellers.

THESE letters are all well calculated to meet the case of those who are mourning the loss of near and dear relatives. Many of them were written by eminent ministers, and have been before in print. Among the writers, are the names of Biddulph, Cadogan, Derridge, Bull, Trotter, and Robert Hall. A considerable number of these epistles have never before been printed. The collection is excellent, as far as it goes, and is well suited to administer consolation to those who have suffered the bereavement of dear friends. We think, however, that the selection is too brief to meet the various cases of afflicted survivors;—and also, that the letters ought to be arranged under the different heads of bereavement to which they refer—as husband, wife, son, daughter, &c. &c. In the event of a second edition, we should recommend a considerable enlargement, and some plan of arrangement, by which mourners might at once refer to the letters suited to their case. Excellent as are these compositions, all of which are by modern hands, we think many, very far superior to any of them,

might be selected from the works of the older divines.

*Memoir of the late Mrs. Mary Barfield, of Thatcham (formerly Miss Summers, of Hammersmith); with Extracts from her Correspondence. Compiled by her brother, S. Summers.*—Holdsworth. 12mo. 3s.

THE class of publications to which this little volume is to be assigned though of humble pretensions, is yet one of great importance, and of extensive usefulness. The memoirs of pious young persons, especially when they have been young persons of good natural parts, and of respectable acquirements, have generally been among the most instructive and impressive of those publications, whose specific object is the promotion of early piety. Though, in such works, there may be lacking the charm, and the bustle, and the excitement, which accompany the incidents and the scenes of religious novels and tales; yet, to us, it appears that they possess, in the native air of truth and sincerity, and the consequent conviction which they carry with them, to the breast of the reader, a power that is much more likely to produce impressions favourable to the growth of piety, and are altogether much better calculated than any works of fiction to produce sound and scriptural views of religion.

The present Memoir is one entitled, both on account of its amiable and engaging subject, and the judicious and affectionate style in which it is drawn up, to our warmest commendations. Miss Summers was a young lady of superior natural sense, of considerable sprightliness and humour, but of eminent piety. Her life is here traced from the period of her return from boarding-school to that of her death, which took place in less than a year after her marriage. The narrative of the different scenes through which she passed is partly supplied by the hand of her brother, but is principally exhibited in her own letters to her young friends or sisters. These are always distinguished by their unaffected simplicity, good sense, and piety; and, as we conceive, tells the interesting tale of her life in a far more satisfactory and touching manner, than could have been done by

any other hand. Her descriptions of the affliction and last hours of her mother, and, in particular, her own conversation with her friends, and addresses to those that attended upon her own death-bed, are among the most interesting parts of the volume, and will amply repay the reader for the careful perusal of the whole. We recommend the work to general attention, but especially to the notice of families in which the young people have received a superior education. The Memoir of Mrs. Barfield contains many things calculated to interest the youthful mind in behalf of true religion, without any thing to defeat the favourable impression.

*The Nature and Obligations of Personal and Family Religion.* By Daniel Dewar, LL.D.—London: Ogle and Co. 12mo, 3s. 6d.

THE present volume is a well intended effort to rouse individuals to the importance of personal piety, and to stimulate and direct heads of families to the right discharge of the duties of domestic religion. We are, indeed, happy to find that ministers, in different parts of the kingdom, are zealous to press these most important subjects upon the attention of their people. We have frequent occasion to announce publications upon the topics of the present work. Dr. Dewar is well known as an evangelical minister of the established church of Scotland, situated in the populous city of Glasgow, and the successor of Dr. Chalmers in the Tron Church. This work is characterized by plainness and piety. It comprehends the following chapters: 1. *The Importance of Personal Religion to all, but especially to Heads of Families.* 2. *Family Religion.* 3. *The Manner in which the Duties of Family Religion should be discharged.* 4. *The Nature of the Duties of Family Religion.* 5. *On the Duties of Young Persons.*

All these subjects, which appear to have formed the matter of sermons to the author's congregation, are handled in a judicious and scriptural manner, and are enforced with great earnestness. We could have wished, however, that Dr. Dewar had paid rather more attention to the style and manner of his work. It is frequently heavy and uninviting, and occasionally incorrect

Had the author been less general in the first part of the work, and had he endeavoured to compress the invaluable matter, and to imitate the affectionate style of Doddridge's *Rise and Progress*, the value of the work would have been greatly enhanced. As it is, though correct in point of sentiment, the book is yet dull and superficial. We were greatly surprised, in perusing the list of select works on *Practical Religion* recommended by Dr. Dewar, to see Edwards on the Will, and on Original Sin, inserted, while Baxter's *Saint's Rest*, and the *Pilgrim's Progress*, are omitted.

*Stanzas addressed to a Missionary, on leaving his Native Country, with other Poems, Moral and Religious.* Baldwin and Co. 4s.

THESE poems, which are numerous, and mostly short, come into the world with modest pretensions. In the advertisement prefixed, we learn, that "The author is, and has been for some years, the manager of a considerable Sunday school, where it was customary for the children, on particular occasions, to recite small pieces publicly; a difference of opinion sometimes arising amongst the teachers, respecting the selections made for such times, determined as circumstances furnished him with subjects, to employ his leisure moments in composing little things suitable for such seasons. Such is the history of the greater number of those pieces which form this volume." The profits of the sale are to be devoted to the Sunday School. The original design, and the present wish of the author are both excellent, and deserve our highest commendation. Yet he must remember the world will, and we must judge of his claims to the character of a poet, by his lines. For the sake of seven or eight hundred poor children, who are to have a new school room, if the work of Mr. W. Marshall should attract public attention, we wish it a most extensive sale, and most earnestly recommend our readers to consider its purchase a duty;—it is pure and pious. But when the author has effected the noble object to which he has dedicated his poetical flights, we recommend him to dismount and discard his Pegasus forthwith.

## RELIGIOUS INTELLIGENCE.

## AMERICA.—STATE OF RELIGIOUS DENOMINATIONS.

(Continued from p. 671.)

DR. INCREASE MATHER says (in 1721), "I am now in my 83d year, and have been 65 years a preacher of the Gospel, and had converse with the planters of this country. I cannot but be affected as the old men who saw the foundation of the second temple, and wept at the vast inferiority of it to the former. Too many are given to change, and leave the order of the Gospel, which was the very design of these colonies. The grand interest of New England is changed from a religious to a worldly object." [The change of which the Doctor complains, was so natural, considering what human nature is, that nothing less could be reckoned upon; indeed, it was almost impossible that it should have been otherwise. The first settlers who came over to plant churches, were under the necessity of planting fields, of building towns, and of establishing connexions of trade. These occupations and experiments naturally excited the attention of many, both in the mother country and elsewhere, who felt no interest in ecclesiastical affairs; and who, upon settling among them, pursued no other objects than such as were worldly, and these were sometimes sought by means contrary to what Christianity would justify. The children too, of the first planters themselves, did not all grow up saints; some, not a few, it should seem, grew up in the spirit of this world, and sought much more the things pertaining to this life than that which is to come. These two classes, in the course of a few years, gave a distinct tone to the opinions and practices of the colonists; and then, after the lapse of a century, it would be natural to expect in this country, much of the same character as is common to all other countries in which are human beings like ourselves.] Upon the revolution and establishment of independence, America found herself a nation; no longer colonies subject to a sovereign and foreign power, but a free and independent empire; and though she would not, as other nations, have a king, yet she must have every thing necessary to constitute her a body politic: she must have intercourse with other countries; and as contact is often contagion, she would be likely to share in every foreign moral disease. America would have no established church, and hence no established superstition and hypocritical formality; yet the god of this world inspired a proportion of infidelity,

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and excited to a course of unbridled libertinism. Religion, which the forefathers brought with them to this country, would no more grow spontaneously in the soil of the new than in that of the old world; and what religion did grow up, was found to be mixed with the tares that would grow also. To prevent, if possible, this deterioration, and to secure the rights of the church, some laws were framed in civil courts, to aid and assist Christianity in her progress, and to help her against her enemies; and though these civil aids by no means amounted to an establishment, yet they were a stumbling-block to some, and a matter of exultation to others. The constitution of the United States forbid all religious persecution, and dealt out equal rights to all consciences; yet some sects thought, as they had had a kind of preference from the first, a preference arising from the earliest possession, that this should entitle them to the privilege of being the *standing order*.—THE Church, and all others be denominated sectaries. This was particularly the case in New England, and especially so with the congregational churches, and thus it remains with many of this order to the present day. But as to any legal pre-eminence, the fundamental laws of the constitution know nothing.

It is scarcely possible that any one sect should preponderate, but that sect will seek for some exclusive privileges: this, it is possible, may apply to the more prevailing denominations in the southern states, as it does to the congregational in New England. But all such things tend to bring the church of Christ into that state deplored by Dr. Mather: to change the interest of the church, from a religious to a worldly object. Churches that are pretty well established in the opinion of the world, generally betray symptoms of decline first at the heart. The outward form and substance are preserved, while the enemy is secretly working death at the vitals. And this seems to be the only method the prince of darkness can adopt in a time of outward prosperity, and in a land of peace.

America, at this period, exhibits churches in a state very different from any other churches in the whole world: here is no hierarchy, no incorporated faith, every sect, therefore, may make the best of its own native powers and influence; hence we may expect that the church and the world will preponderate by turns. Man is a religious animal, and will have a religion, though

the state provide none for him; but the religion he chooses will be of a character with himself; if he is a worldly man, he will choose a worldly religion, if otherwise, it must be a religion according to godliness; real religion may exist and flourish under various forms, and so may a spurious religion; but it generally happens, that where there is a want of spirituality, there is a greater excess in some outward form and showy appearance. The visible figure of churches, too, are generally made to comport with the figure and character of the government with which they are connected. In the monarchical countries of Europe, the splendour of an episcopacy was generally preferred; but in humbler and more popular forms of government, Presbyterianism has been adopted, as in Holland, Geneva, and Scotland.

The denominations of Christians, by which America has been chiefly planted and cultivated, are *Presbyterians* and *Congregationalists*. The former have preserved, and persevered in, the faith which gave them existence and character; that faith has been the salt of the earth; and is, to the present day, the glory and the defence of all those churches which have so stood their ground. But the latter—the *Congregational Churches* in *New England*, have, many of them, been turned away from the truth. That Gospel once preached by the Mathers, the Cottons, the Stoddards, the Edwardses, the Davises, the Colemans, the Coopers, and others of more recent date, has given place to another gospel—a gospel without the Divine Three, without the Divine Saviour, without the blood of atonement, without the “new heart,” without the wind blowing where it listeth, without the Cross of Christ; in a word, a gospel without good news, and a Saviour without ability to save. How the churches came into this state may be difficult to say, but what prevents their return is not so difficult; a few facts, as visible as any recorded in history, will appear, if we do but open our eyes, and look upon the face of the times.

In *New England*, for ages back, a profession of the primitive religion was no odium; it was no bar to office, no mark of a weak or disordered mind. To believe in the Trinity, and declare for experimental religion, were no such out of the way things, as to expose a man to any degree of public scorn. It is not exactly so now. In order to a qualification for a public charge, a man must give up that faith and practice formerly held so dear; or he must hold them so slightly, and with so little tenacity, as not, by any obstinate adherence

to them, seem to reflect on others, who hold to very contrary opinions and practices. A man may be orthodox, if he will but declare that he lays no stress upon orthodoxy; if he will, by his practice in the world, neutralize all the severities of his church creed; then he will be a liberal, and candid, and worthy man; but if not, he must take the consequence in an almost total neglect, or in a decided opposition. This brings the professors of religion into a snare, found more or less, in every age, ‘the fear of man.’ To remedy this evil, two expedients are resorted to: first, there are a thousand experiments tried, by which to regain and to secure the favour lost; there is a deal of crouching, and trimming, and sacrifice of conscience; and if any success attend this many-shaped measure, perhaps a man will get into power and office: and then the second expedient is adopted; in his political character, he endeavours to serve his religious party, but generally fails, and so becomes more disliked than before. Now, instead of all this, let the sincere disciples of the Son of God submit to the cross, and fill up their stations in the church with all possible fidelity; let them be courteous as far as religious character and principle will admit; rendering to all their dues, honour to whom honour, custom to whom custom, fear to whom fear. But, let them boldly assert, and zealously maintain the faith and order of the Gospel; let them not fear, in a Scriptural way, to point out and to denounce error. Such a practice as this might perhaps produce great divisions in society, and in religious communions too. As far as the principle has been acted upon, it has divided parishes and churches. And if what Dr. Mather says be true, that ‘the ground interest of *New England* is changed from a religious to a worldly object,’ such a division is desirable and inevitable. The meek and benevolent Jesus says, ‘Think not that I am come to send peace on the earth, I come not to send peace, but a sword: for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man’s foes shall be they of his own household. He that loveth father or mother more than me, is not worthy of me. And whosoever doth not bear his cross, and come after me, cannot be my disciple.’—‘The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.’

The present time is full of moment. No period since the Christian era so great with events. The *Millennial Day* is announced, the morning is spread

upon the mountains. Six hundred millions of the human race are waiting to receive God's law. The expectant eye is fixed almost exclusively on two nations, GREAT BRITAIN, and THE UNITED STATES OF AMERICA. These, says Dr. Bogue, are 'The two most favoured nations upon the earth, as to external privileges, religious liberty, and the number of true Christians: the one has superior advantages in some respects; the other, in others. In one or the other of these countries, the standard of Millennial glory, it is highly probable, will be first raised.' In America there is the greatest proportion of liberty, civil, and religious; not duly

appreciated, as yet, nor sufficiently improved. In Great Britain these means are limited, and dealt out with a niggard hand, under the frowns of an aspiring and jealous ecclesiastical establishment; but these means are cultivated to the edge of the field, and the most is made of a little. Yet America may, if she will, upon the wings of her eagle, rise superior to all the exploits of the lion, and first plant the standard of a triumphant Redeemer upon the heights of Zion, shouting, 'THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOMS OF OUR GOD AND OF HIS CHRIST, HALLELUJAH, FOR THE LORD GOD OMNIPOTENT REIGNETH.'

## LITERARY NOTICES, &c.

### WORKS RECENTLY PUBLISHED.

Illustrations of Biblical Literature; exhibiting the History and Fate of the Sacred Writings, from the earliest period to the present century. By the Rev. James Townley. 3 vols. 8vo. £2. 2s.

A Course of Lectures on Drawing, Painting, and Engraving, considered as branches of elegant education. By W. M. Craig. 8vo. with plates. 18s.

Biblical Fragments. By M. A. Schimpfennick. 8vo. 7s. 6d.

Back's Theological Dictionary. New edition, in 2 vols. 8vo. £1. 1s.

A Voyage to Africa, including a particular narrative of an embassy to one of the interior kingdoms in 1820. By William Hutton. 8vo. with plates. 18s.

The Koran, commonly called, the Alcoran of Mohammed, translated from the original Arabic. By George Sale, gentleman. New edition. In 2 vols. 8vo. £1. 4s. boards.

Satan's Devices Exposed. In four Sermons. By the Rev. Thomas Knowles, B.A. Fourth edition. 12mo. 2s. 6d. boards.

Sermons, preached in the Iron Church, Glasgow. By Thomas Chalmers, D.D. Second edition. 10s. 6d. boards.

An Exposition of the Book of Revelation; being the substance of forty-four Discourses. Preached in the Parish Church of Olney, Bucks. By the Rev. Henry Gasutlett, Vicar of Olney. Second edition. 14s. boards.

Christian Sympathy; a collection of letters, addressed to mourners.

Sketches of Sermons, 2 vols. 12mo. Price 4s.

Doddridge's (Selections from) Family Expositor. 3s. 6d.

A Key to the Parsing Exercises contained in Lindley Murray's Grammatical Exercises, and in his abridgement of English Grammar, containing all the prose sentences, both in Etymology and Syntax, parsed at full length, and the poetical examples in an abbreviated form. By J. Harvey.

### WORKS PREPARING FOR THE PRESS.

Mr. Morison, minister of Trevor Chapel, Brompton Row, has in the press a volume of Lectures, in duodecimo, on the Reciprocal Obligations of Life; in which the Domestic, the Ecclesiastical, the Patriotic, and the Mercantile Relations are respectively treated: the volume will appear in the month of February 1822.

In the press, the Ordination Service on the Settlement of D. E. Ford, as Pastor of the Congregational Church, Lymington, Hants, with the exception of the Sermon to the People.

In the press, and in a few days will be published, the following Discourses by S. Sleight, of Salisbury: Joyful Anticipations, a Sermon occasioned by the death of Mrs. Sloper. Infant Hosannas; a Sermon, containing many particulars in the life and death of a child belonging to the Scots Lane Sunday School.

The "Carnival of Death," a Satirical Poem; will shortly be published. By R. Bailey, author of, "What is Life?" and other poems.

Mr. Lake, of Uxbridge, is preparing an edition of Bunyan's Pilgrim's Progress for the press, following the original copies as nearly as grammatical accuracy will permit.

In the press, SEA SERMONS, for the use of Sailors, and Masters of Vessels, in one volume 12mo. By the Rev. George Barber, author of the Village Sermons.

In the Press, A new edition of Drew, on the Resurrection of the Body. In 8vo. The May-day of the Muses. By Robert Bloomfield, author of the Farmer's Boy, &c. Six Discourses, preached before the University of Oxford. By the Rev. T. L. Strong. With an appendix.

The Elements of the Science of Political Economy. By James Mills, author of a History of British India.

Mr. Thomas Webb is preparing a Greek and English Prosodial Lexicon, with Synonyms and Examples, marked and scanned in the manner of the Latin Gradus.



New Editions of Baxter's Practical Works.  
—Mr. Edwards, of Crane Court, who, about thirteen years ago, issued proposals for the republication of the whole of the Practical Works of this eminent divine, when he reluctantly abandoned his purpose for want of sufficient encouragement, has resolved to commence this undertaking, in the hope, that the present period will be found favourable to the prosecution of his object. Many ministers and private Christians of various denominations have lately been very solicitous for a new and complete edition of Mr. Baxter's Practical Works in a more convenient form than the folio edition, which is now become extremely scarce and expensive. It is computed, that the whole will make about 16 volumes in octavo, each volume to contain upwards of 500 pages; it is to be printed on fine demy paper, with a new type cast for the purpose; and one volume to be published every two months, or oftener, till completed. The

work to be edited by the Rev. T. Cloutt, of Walworth.

Cain, a Mystery, By the Right Honourable Lord Byron. In 8vo.

Memoirs of the Life and Writings of William Hey, Esq. of Leeds. By John Pearson, Esq. 8vo.

The Philosophical History of the Origin and Progress of the European Languages. By Alexander Murray, D.D. late Professor of Oriental Languages in the University of Edinburgh. With a Memoir of his Life. 2 vols. 8vo.

Mr. Boys is preparing the second part of the enlarged edition of his Text Book for 1822. The smaller work contains a text for every day in the year. The first part of the enlarged edition contains the texts for the first six months, with a short comment upon each. The second part, which is in the press, completes the year. It is intended to continue both the works annually.

## LIST OF ORDINATIONS.

(Independent and Baptist, published in the Year 1821.)

### BERKSHIRE.

WATSON, Rev. J. (late of Oathall,) over the Congregational Church, in London Street Meeting, Sept. 4, 1821.

### BUCKINGHAMSHIRE.

WEST, Rev. Eben. Baptist, Chenies, Aug. 14, 1821.

### CAMBRIDGESHIRE.

THORPE, Rev. J. (late of Homerton,) Dec. 20, 1821, over the Independent Church at Cambridge.

### CHESHIRE.

SWINTON, Rev. J. } Co-partners with  
BRADFORD, Rev. J. } the Rev. Mr. J. Thompson over the Particular Baptist Church at *Hill Cliffe*, and its two branches at *Cherry Lane* and *Little Leigh*, Oct. 12, 1820.

ROBINSON, Rev. J. (late of Rotherham,) over the Independent Church at Queen Street Chapel, Middlewich, Sept. 5, 1821.

### DEVONSHIRE.

BROMLEY, Rev. H. over the Independent Church at Appledon, June 20, 1821.

SEWELL, Rev. Jos. (late Student of Wymondley,) over the Independent Church at Paington, Sept. 26, 1821.

FULSFORD, Rev. Mr. Baptist, over the Church at Great Torrington, Dec. 13, 1820.

### DORSETSHIRE.

EVANS, Rev. T. (Hoxton Academy,) Independent, Shaftesbury, Oct. 18, 1820.

### DURHAM.

STOWELL, Rev. W. H. (Blackburn Academy,) over the Congregational Church, North Shields, Feb. 14, 1821.

MATHESON, Rev. J. (Hoxton Academy,) over the Independent Congregation in the city of Durham, Sept. 12, 1821.

WINTER, Rev. J. (late of Bradford Academy,) Baptist, South Shields, Aug. 22, 1821.

### ESSEX.

SEVIER, Rev. C. T. Ridgewell, June 26, 1821.

REDFORD, Rev. Josiah, Stanstead, (Hoxton,) Oct. 31, 1821.

### GLOUCESTERSHIRE.

WELLS, Rev. J. } (late students at  
MOTTRAM, Rev. G. } Cheshunt,) to Portland Chapel, Cheltenham, May 2, 1821.

FORD, Rev. D. Everood, (late of Wymondley,) over the Church in Old Town Chapel, Lymington, Oct. 11, 1821.

DRAYTON, Rev. G. B. over the Baptist Church in Gloucester, April 19, 1821.

### HAMPSHIRE.

BRAND, Rev. W. General Baptist, over the Church meeting in Clarence Street, Portsea, May 29, 1821.

CLAY, Rev. J. co-pastor with the Rev. T. Tilly, over the Baptist Church at Forton, near Gosport, April 24, 1821.

WELLS, Rev. J. Independent, Basingstoke, Nov. 13, 1821.

### HERTFORDSHIRE.

UPTON, Rev. W. Baptist, St. Alban's, July 4, 1821.

### HEREFORDSHIRE.

BLACKMORE, Rev. S. (Baptist,) Kingston, Dec. 14, 1820.

COOMBS, Rev. B. (late of Stepney,) Baptist, Ross, April 18, 1821.

## KENT.

KEMP, Rev. R. over the Independent Church at Ashford, June 13, 1821.

JAMES, Rev. T. over the Independent Church, Powis Street, Woolwich, Oct. 24, 1821.

## LANCASHIRE.

THOMPSON, Rev. C. over the Particular Baptist Church, at Oldham, June 15, 1821.

## LINCOLNSHIRE.

LOUTH, Rev. R. Soper, (Hoxton Academy,) July 12, 1821.

## MIDDLESEX.

NEALE, Rev. S. over the Church and Congregation at Aldersgate Street Chapel, May 16, 1821.

BROOKSBANK, Rev. J. Shrimpton, over the Congregation at Edmonton and Tottenham Chapel, Nov. 7, 1821.

DENHAM, Rev. J. (Stepney Academy,) over the Particular Baptist Church in Bromley Lane Buildings, Bromley, Oct. 26, 1820.

UPTON, Rev. J. jun. Baptist, Cotton Street, Poplar, May 16, 1821.

## NORFOLK.

FISHER, Rev. J. (Hackney Academy,) Independent, Wortwell, July 10, 1821.

ELNBOROUGH, Rev. J. (Hoxton Academy,) Thetford, July 26, 1821.

## NORTHAMPTONSHIRE.

ISAAC, Rev. J. E. over the Independent Church and Congregation at Peterborough, May 22, 1821.

BATE, Rev. J. (Bristol Academy,) Baptist, over the Church at Braunston, Northamptonshire, April 10, 1821.

TOLLER, Rev. T. Independent, (Wymondley,) Kettering, Oct. 3, 1821.

## NORTHUMBERLAND.

STRATTON, Rev. T. over the Church at Bethel Chapel, Sunderland, Feb. 15, 1821.

GIBBS, Rev. R. (Homerton,) over the Congregational Church, Westgate Street, Newcastle-upon-Tyne, Sept. 13, 1821.

## STAFFORDSHIRE.

BURDEKIN, Rev. W. (Blackburn Academy,) over the Church and Congregation at Stons, June 13, 1821.

JONES, Rev. H. (Birmingham,) Baptist, Tamworth, July 13, 1821.

## SHROPSHIRE.

JENKYN, Rev. T. W. (Homerton,) over the Church in Noble Street, Wem, Aug. 8, 1821.

## SOMERSETSHIRE.

HERRBERT, Rev. H. (late of Llanfyllin,) over the Welsh Congregation at Bakers' Hall, Bristol, Aug. 30, 1821.

RAYNES, Rev. J. (Bristol Academy,) Baptist, Wellington, Somersetshire, July 24, 1821.

## SUFFOLK.

ROBINSON, Rev. R. (Blackburn Aca-

demy,) Independent, Cratfield, Aug. 1, 1821.

REYNOLDS, Rev. W. over the Particular Baptist Church at Wattisham, April 10, 1821.

## SURREY.

YOUNG, Rev. W. over the Baptist Church meeting in the new Chapel, Alfred Place, Kent Road, Jan. 1, 1821.

## SUSSEX.

PUNTES, Rev. J. (Stepney Academy,) over the Baptist Church at Battle, Feb. 27, 1821.

SMITH, Rev. A. over the Particular Baptist Church at Rye, Aug. 14, 1821.

## YORKSHIRE.

CROSSLEY, Rev. J. at Sandysike Tossel, Sept. 20, 1820.

BLACKBURN, Rev. W. (Rotherham College,) over the Independent Church in Silver Street, Whitby.

NETTLESHIP, Rev. G. (Rotherham College,) over the Independent Church at South Cave, Sept. 5th, 1821.

MATHER, Rev. J. over the Church and Congregation in the new Chapel, Heckmondwike, Sept. 19, 1821.

SARUM, Rev. C. (Bradford Academy,) over the Baptist Church at Sheffield, May 16, 1821.

## WALES.

OWENS, Rev. R. (late of Llanfyllin,) over the Independent Church at Bwllec-Tocyn in Cleyn, Carnarvonshire, Sept. 12, 1820.

JONES, Rev. D. (Nenadlwyd Academy,) over the Independent Church at Maes-Nouadd, in Cifiondd, Carnarvonshire, Dec. 23, 1820.

MORRIS, Rev. R. (Llanfyllin Academy,) over the Independent Church at Dredegar, Feb. 22, 1821.

SAUNDERS, Rev. J. (late student at Carmarthen,) over the Church and Congregation assembling in a neat and commodious Chapel, built at the sole expense of J. Catherall, Esq. Buckley Mountain, N. W. March 14, 1821.

GRIFFITHS, Rev. G. (Neuaddlwyd Academy,) over the joint Churches at Ebenezer and Tynygwadwn, Cardiganshire, April 3, 1821.

STEPHEN, Rev. D. Independent, Rumny, June 29, 1821.

MORRIS, Rev. J. Baptist, Newport, Monmouthshire, May 20, 1817.

HARRIS, Rev. J. Assistant to Mr. Morris, at Newport, Jan. 1, 1819.

ASHFORD, Rev. Mr. Welchpool, Montgomeryshire, Baptist, Aug. 1, 1820.

THOMAS, Rev. T. jun. Newcastle Emlyn, Carmarthenshire, Baptist, June 12, 1820.

JONES, Rev. W. Particular Baptist, Cherwent, near Chepstow, July 19, 1821.

## LIST OF MEETING HOUSES OPENED.

Published in the year 1821.

**BERKSHIRE**.—**READING**.—A neat chapel, which was fitted up by some Unitarians about seven years since, having been shut up by them, has been re-opened as an Independent Chapel, August 10th, 1820.

**BUCKINGHAMSHIRE**.—**GREAT HORWOOD**.—Independent, under the patronage of the North Bucks Association, April 10, 1821.

**HIGH WYCOMB**.—Baptist, congregation formed, January 31, 1821.

**FENNY STRATFORD**.—Baptist, opened after considerable enlargement, July 25, 1821.

**CHESHIRE**.—**STOCKPORT**.—A new chapel, called Heaton chapel, for the Rev. H. K. Pugaley, partial Conformist, September 30, 1821.

An account has been transmitted to us of the opening of Mr. PUGLEY's new chapel, which we print precisely as we received it.

"The following advertisement was placarded lately in and round about Stockport, and published in the Manchester newspapers:

'**HEATON CHAPEL, LANCASHIRE HILL, STOCKPORT**.—The above chapel will be opened for divine service on Sunday, September 30, 1821; when Two SERMONS will be preached,—that in the morning by the Rev. R. S. M'ALL, of Macclesfield; and that in the evening by the Rev. W. THORP, D.D. of Bristol. Service to begin, in the morning, at half-past ten o'clock; and in the evening, at half-past five. A NEW ORGAN, built by Greenwood, will be opened at the same time, and a selection of music performed.—Tickets of admission may be had of Mr. Lomax, Bookseller; of the Members of the Committee; and of the principal Pew-holders; for the bottom of the chapel, 3s.; gallery, 2s.'

"The Sermons were, as might be expected, peculiarly excellent; but the performance, or exhibition, as a whole, was extremely disgusting to all serious persons, and to none more than to the worthy ministers who preached on the occasion."

**CORNWALL**.—**CALLINGTON**.—Independent, March 28, 1819.

**FRENCH ROVE**, near Liskeard.—Independent, June 26, 1821.

**DEVONSHIRE**.—**BIDEFORD**.—A Baptist Church, formed April 20, 1821.

**DORSETSHIRE**.—**BROADWINSON**.—Independent, June 21, 1821.

**DURHAM**.—**SOUTH SHIELDS**.—Particular Baptist, August 22, 1821.

**GLOUCESTERSHIRE**.—**WELFORD**, in the parish of KEMPSFORD.—A meeting-house, fitted up on the premises of Mr. Vines, who defrayed half the expense of its construction, November 29, 1820.

**LITTLE DEAN**, in the Forest of Dean.—Independent, February 14, 1821.

**CHELTENHAM**.—Baptist Meeting-house, considerably enlarged, September 13, 1820.

**PARKER'S ROW, GLOUCESTER**.—Baptist, May 8, 1821. The first Baptist church ever established in Gloucester.

**CHIPPING SODRURY**.—Baptist, May 30, 1821.

**KENT**.—**ASHFORD**.—The first stone of a neat place of worship was laid here on the 13th June, 1821, on a piece of ground given for that purpose, by Mr. Peter Robson of this place. It was finished, and opened in September last, having previously been put in trust for public worship on congregational principles.

**CHATHAM**.—The Independent Meeting at the Brooke re-opened, after enlargement, October 11, 1821.

**LANCASHIRE**.—**PENDLEBURY**, four miles from Manchester.—Independent, June 14, 1821.

**MANCHESTER**.—Independent, in Jackson's Lane, Hulme, September 20, 1821.

**LIVERPOOL**.—Fourth Baptist Church, consisting of a Secession from the congregation in Great Cross-hall Street, with their pastor, Mr. Underhill, who have erected a new meeting house, 50 feet by 37, in Cockspar Street. Opened October 1, 1820.

**LEICESTERSHIRE**.—**MELTON MOWBRAY**.—Independent, new chapel, September 20, 1821.

**LEICESTER**.—Bond Street Meeting rebuilt, opened November 14, 1821.

**LINCOLNSHIRE**.—**LOUTH**.—New Independent Chapel, March 29, 1821.

**HOLYWELL**.—Baptist, October 24 and 25, 1820, on the estate of D. Pennant, Esq.

**MIDDLESEX**.—**SUTTON**, near Hounslow.—An Independent Church, formed January 21, 1821.

—**BURY STREET**, St. Mary Axe, London.—The chapel formerly Dr. Watts's, re-opened for the Rev. T. Mummery, April 27, 1821.

—**SOMER'S TOWN**.—Baptist Meeting House, on October 31, 1820. Rebuilt, after having been consumed by fire on the 8th March, 1820.

—**HIGHGATE**.—The foundation of a new chapel laid in Southwood Lane, September 4, 1821.

—**RADCLIFFE HIGHWAY**, Shadwell.—A new chapel for congregation under the Rev. C. Hyatt. Total cost of the ground and building, £2500. At least one-third of the space is left open for the use of sailors, and the poor of the neighbourhood, September 25, 1821.

**OXFORDSHIRE**.—**STOKEN CHURCH**.—Independent, October 24, 1820.

—**THAME**.—A church formed at the Independent Chapel, February 28.

—**WHITNEY**.—Baptist Meeting house, re-opened after considerable alteration and improvement, September 5, 1821.

**SHROPSHIRE**.—**PEPLOW-HALL**.—A place of worship fitted up by a generous individual, opened January 21, 1821.

**STAFFORDSHIRE**.—**HAWLEY**.—New church formed, December 1, 1820.

**SOMERSETSHIRE**.—**BRISTOL**.—A chapel, which had been for some time unoccupied, opened by the Rev. Thomas Humpage, formerly of Winchmore Hill, Middlesex.

—**HENTSRIDGE**.—A chapel formerly belonging to the Wesleyan Methodists, opened as an Independent, January 1, 1821.

—**BATH**.—Independent, (built for the Rev. G. Ingram,) September 20, 1821.

—**CREWKERNE**.—Baptist Church, formed June 18, 1820.

**SURREY**.—**ALFRED-PLACE**, Kent Road.—New Baptist Chapel, Nov. 1, 1820.

—**EWHURST**.—Independent, June 26, 1821. Under the patronage of the Surrey Mission Society.

—**WALWORTH**, York Street.—Chapel, re-opened after enlargement, November 14, 1821.

**SUSSEX**.—**BATTLE**.—Baptist, February 27, 1821.

**WARWICKSHIRE**.—**NAFTON**, near Southum.—Baptist, November 15, 1820.

—**ATTLEBOROUGH**, in the parish of Nuneaton.—Baptist, February 6, 1821.

**WILTSHIRE**.—**FOVANT**.—A small Independent Meeting-house, November 22, 1820. The freehold of the ground, for the house and burying ground, with a handsome donation for the building, were the liberal gift of an individual.

—**MAIDEN BRADLEY**.—Independent, July 17, 1821.

**YORKSHIRE**.—**NORTH FRODINGHAM**, East Riding.—An Independent Chapel, capable of holding 200 persons, erected without incurring any debt, May 20, 1821.

—**STEEPLANE SOWERBY**, near Halifax.—Baptist, rebuilt, the old one having stood 70 years, March 15, 1821.

**WALES**.—**LLANILLECHILD**, Carnarvonshire.—A new chapel, called Bethesda, October 8, 1820.

—**LLANDWROG**, Carnarvonshire.—A new Congregational Chapel, called Pisgah, October 22.

—**PENN-ALLT**, Monmouthshire.—Independent, October 10, 1820.

—**MONMOUTH**.—October 25, 1820.

**WALES**.—**GLASGOLD**, Monmouthshire.—Independent, November 21, 1820.

—**RHAGLAND**, Monmouthshire.—Independent, December 18, 1820.

—**RHYDRI**, Glamorganshire.—Independent, July 30, 1821.

—**PILTON GREEN**, Gower, Glamorganshire.—Independent, August 22, 1821.

—**MERTHER TYDFIL**.—Independent, re-opened, after repair, August 22, 1821.

—**PARK-MILL**, Gower.—The foundation of another dissenting chapel, laid August 24.

—**NEWPORT**, Monmouthshire.—Baptist, May 20, 1817.

—**WELCHPOOL**, Montgomeryshire.—Baptist, in 1811, church formed August 21, 1820.

—**CARDIFF**, Glamorganshire.—Baptist, March 28, 1821.

**IRELAND**.—**MALLOW**, county Cork.—A neat place, capable of holding 200 persons, March 8, 1821. The freehold granted by the proprietor, C. D. O. Jephson, Esq.

## CORRECTIONS AND ADDITIONS FOR THE STATISTICS.

It must be obvious, from the very nature of the Statistical accounts of Dissenters which have appeared in our Numbers, that errors and imperfections will be, to a certain extent, unavoidable. We shall always feel obliged to such of our readers as have it in their power to transmit to us, before the close of the year, such corrections or additions as they may be able to make, with references to the authorities by which they are supported: and it is our intention to include these in one article in the Supplement.

The following have been communicated to us:

- Vol. 3, p. 281.—CHESTER, (*Old Presbyterian*.) Mr. Withington was succeeded in 1720, by Mr. Robert Murrey, who had been first settled at Burton, in Staffordshire. He has written *Christ every Christian's Pattern*, 12mo. *Example of St. Paul represented to Ministers and Private Christians*, 12mo. *Closet Devotion*, 12mo. He was a student at Mr. Frankland's Academy.
- p. 401, col. 1, line 20, for *bird* read *birch*.
- p. 456.—HALE, OF RINGHAY CHAPEL. Mr. RADCLIFFE SCHOLFIELD, who settled here in 1727, was one of Mr. Frankland's students.
- p. 402, col. 2, line 27, for *Hatherston* read *Hatherlow*.—Mr. Bennett settled at Hatherlow, April 5, 1805, and resigned, December 29, 1808.
- p. 458.—HATHERLOW. Mr. GAMALIEL JONES. Dr. Clegg, in his *Life of Mr. Ashe*, states that the Episcopalians took possession of his Meeting-house at Chadkirk, and that his people erected a handsome place at Hatherlow, where he preached with great acceptance and success till his death. He was of a cheerful communicative temper, and had great pleasure in conversing with young ministers, to whom he gave every encouragement in his power. Dr. Clegg visited him in his last sickness, and desired to know his dying sentiments on Nonconformity. He replied, "I assure you, and you may assure any others you think proper, I am fully satisfied with the way I have chosen, and look upon the cause of the Protestant Dissenters as the cause of God, and a cause that God will own; and if I was to begin again, I would make the same choice, and take my lot among them."
- p. 458, col. 1, line 9 and 12, from the bottom, for *Stepley* read *Shepley*.
- p. —, col. 2, line 15, from the bottom, for *Pottes* read *Potter*.
- p. 570.—KNUTSFORD, (*Presbyterian*.) Of Mr. SAMUEL LOW, who succeeded Mr. KINASTON, the following memorial is preserved in Matthew Henry's *Life*. "April 19, 1709. I hear of the death of my dear friend and brother, Mr. Samuel Low, this morning about ten o'clock, of a fever, the ninth day; it is a great breach upon us; he was in the midst of his days, seemed to be very healthful, a good scholar, and an excellent preacher, of eminent humility, modesty, and meekness. On the 21st I went early to Knutsford to Mr. Low's funeral, a faithful minister, aged about 39, of whom the world was not worthy; he had been about thirteen years at Knutsford; I find him universally lamented; he greatly recommended himself by a dispassionate temper of mind; he was buried in the meeting-place. I preached on the sad occasion from John xii. 25, "Yet a little while and the light is with you, walk while ye have the light." He was son-in-law to that respectable old Nonconformist, Mr. Isaac Antrobus. Mr. Low was succeeded by Mr. THOMAS LEA, a student of Mr. Frankland.
- p. 570, col. 1, line 36, for *Preston Lane* read *Preston, Lancashire*.
- p. —, col. 2, line 6, for *grandson* read *great grandson*.
- p. 625.—MACCLESFIELD, (*Old Meeting*.) Mr. JOSEPH, or JOSHUA EATON, a pupil of Mr. Frankland, was settled here in 1696; and, according to Dr. Clegg, removed to Nottingham, and thence to Colchester. He was afterwards a very useful physician in London, and lived to a very advanced age. Dr. Groomer's *Essay on Health* was dedicated to him. He assisted at the ordination of Mr. Ashe, of Ashford, in Derbyshire.
- p. 626, col. 2, line 28; 29, after the Rev. J. Raban, late of Wallingford, add, "From the influence of Methodism in the one hand, and hypercalvinism on the other, Mr. Raban found the cause at Townley Street Chapel, at a very low ebb. But having been recommended to make a trial of it by his friend, the Rev. Melville Horne, he commenced, and continued, a series of difficult and persevering labours; and a considerable revival was the happy result. His general intercourse with the respectable inhabitants of various persuasions, and his ready attention to the poor and the afflicted, contributed greatly to this. He projected and commenced the Sunday school; but as it was deemed a work of supererogation, he was actually obliged at first to procure books, and teach the children himself; in addition to his public labours on the



Sabbath. Yet he persevered, and succeeded in establishing a large school which his successor had the pleasure to see increase, to the amount of between 400 and 500; and this led the way to the subsequent revival of the cause. Mr. Raban also preached in some of the adjacent villages, till the spirit of the dominant party contrived to frustrate his further efforts. He went to Macclesfield at the beginning of 1802; and left it towards the close of 1803."

Vol. 3; p. 730, col. 1, line 24, for 1753 read 1735.

Vol. 4, p. 48, col. 1, line 6, from bottom, for *Tillingham* read *Fillingham*.

— p. 49, col. 2, line 17 and 27, for *De la Rose* read *De la Rose*.

— p. 102, col. 2, line 10, 11, and 13, for *Walkden* read *Walkden*.

— p. 162, col. 1, line 1, dele, "at his death." Mr. Proctor is now an Unitarian minister at Prescott, Lancashire.

— p. 273, col. 1, line 42, for 1810 read 1814.

— line 45, for 1813 read 1816.

— col. 2, dele after 1 in 11th line from the bottom, and add, Callington has been taken under the patronage of the Home Missionary Society. The Rev. Mr. Evans is now stationed here, and is labouring with success.

— p. 326 col. 1, line 15, for *Thomas* read *Timothy*.

— p. 327, col. 2, line 17, 46, and 55, also 388, col. 1, line 5, for *Anjeur* read *Anjeur*.

— p. 491, col. 1, line 8, for *MEYLO* read *MYLOR*.

— col. 2, line 8, also in the 4th from the bottom, for *Thomas* read *Timothy*.

— p. 497, col. 1, line 20 from the bottom, for *Penzance* read *Penryn*.

— col. 2, line 2, add, "who was originally connected with the Methodists, from whom he seceded, and associated with the Independents of the county."

— col. 2, line 18 from the bottom, after the word *removal* insert "to St. He's, whence he removed to"

— p. 428, col. 2, line 11; for *Seaman* read *Seamer*.

— 40, for *Bell* read *Ball*.

— 23, for *Thomas* read *Timothy*.

Ald to the account of *St. Isey*.—A place of worship for Dissenters has recently been built here, which is supplied by a layman of the village, and by the minister of *St. Colomb*. It was opened on the 1st of June, 1819, and the prospect of good is highly encouraging.

On the 29th of July following, a similar place, but rather larger, was opened in the village of *HELFOED*, near *Penryn*. The attendance on those occasions was highly pleasing and encouraging.—These newly erected village sanctuaries, it is added, in the account from which we have derived our information respecting them, "which have been admired by strangers for their neatness, and which continue to be uniformly well filled with attentive hearers, are happily out of debt; partly in consequence of exertions made in their immediate vicinity; but chiefly owing to the liberality of a worthy individual at a distance, who, on hearing of these village cases, nobly volunteered to make up all that was deficient to set them free. This generous act related, that others may feel constrained to go and do likewise."

*TRENGROVE*, near *Liskeard*.—On June 26, 1821, a new chapel was opened for public worship at this place by Messrs. Moore, of *Truro*, and *James Hart*, of *St. Austle*, assisted by Messrs. *Smith*, *Skete*, *Rawling*, and *Evans*.

This neat little place is raised as the fruit of village preaching, the *Rev. J. E. TAYLOR*, of *Liskeard*, having been in the habit of preaching in the neighbourhood for about five years. Observing the beneficial effects of his labours, *Samuel Snell*, Esq. of *Trengrove*, liberally conveyed to trustees a piece of freehold land, and erected this house for God upon it at his own expence. Mr. *Trevor* regularly preaches there on Lord's-day afternoons and Thursday evenings. A Sabbath School is established, and the prospects of good are highly encouraging.

Vol. 3, p. 275.—*FALMOUTH*. Mr. *JASPER HOWE* was one of the subscribing ministers in the Trinitarian controversy of 1719, but declared himself to be against the imposing subscription on other ministers.

— p. 496.—*PENZANCE*. Instead of Mr. *Daniel*, read Mr. *DANIEL KELLOW*. He was one of the subscribing ministers in the Trinitarian controversy, but opposed himself to the imposition of subscription on others.

# GENERAL INDEX

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